



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

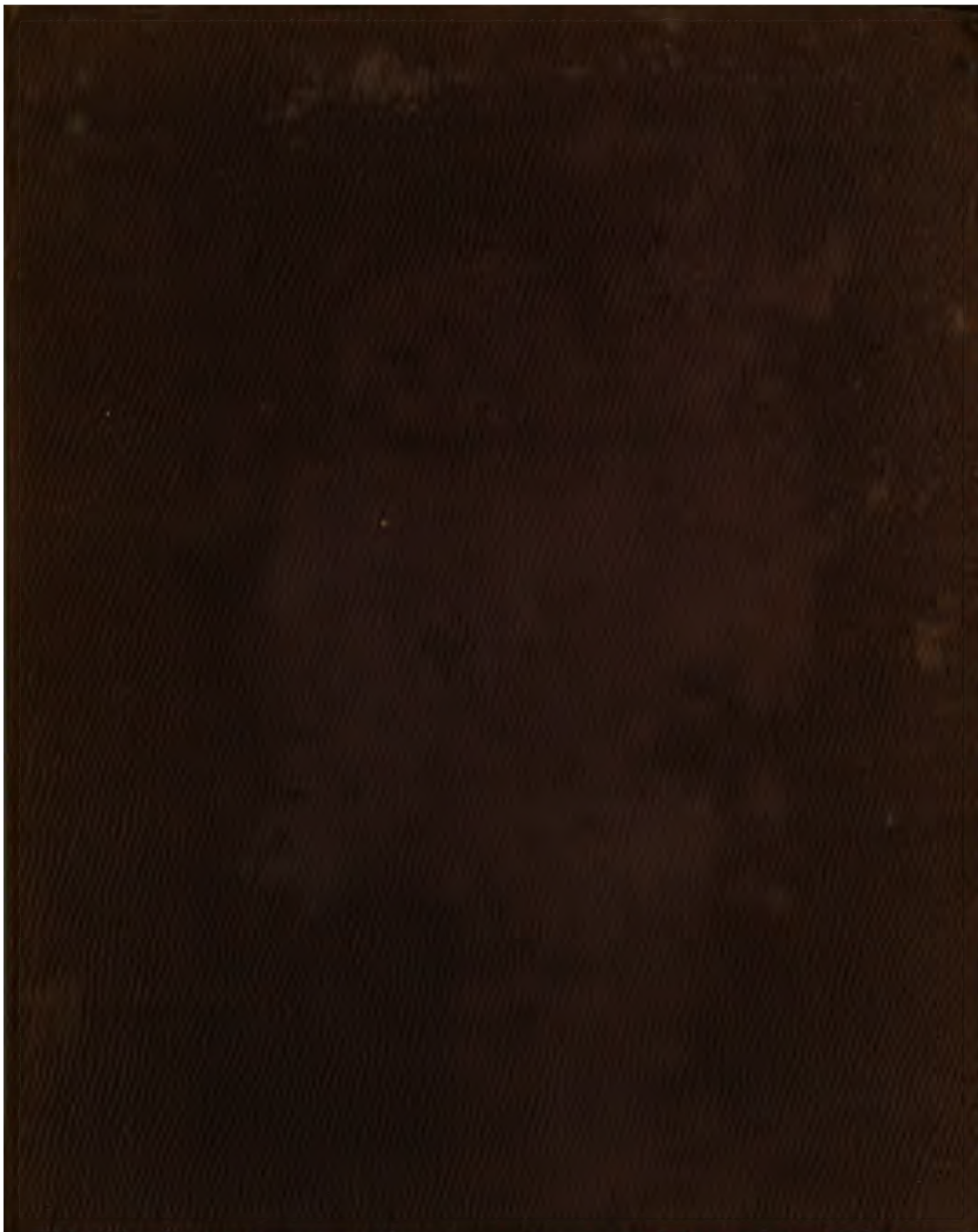
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

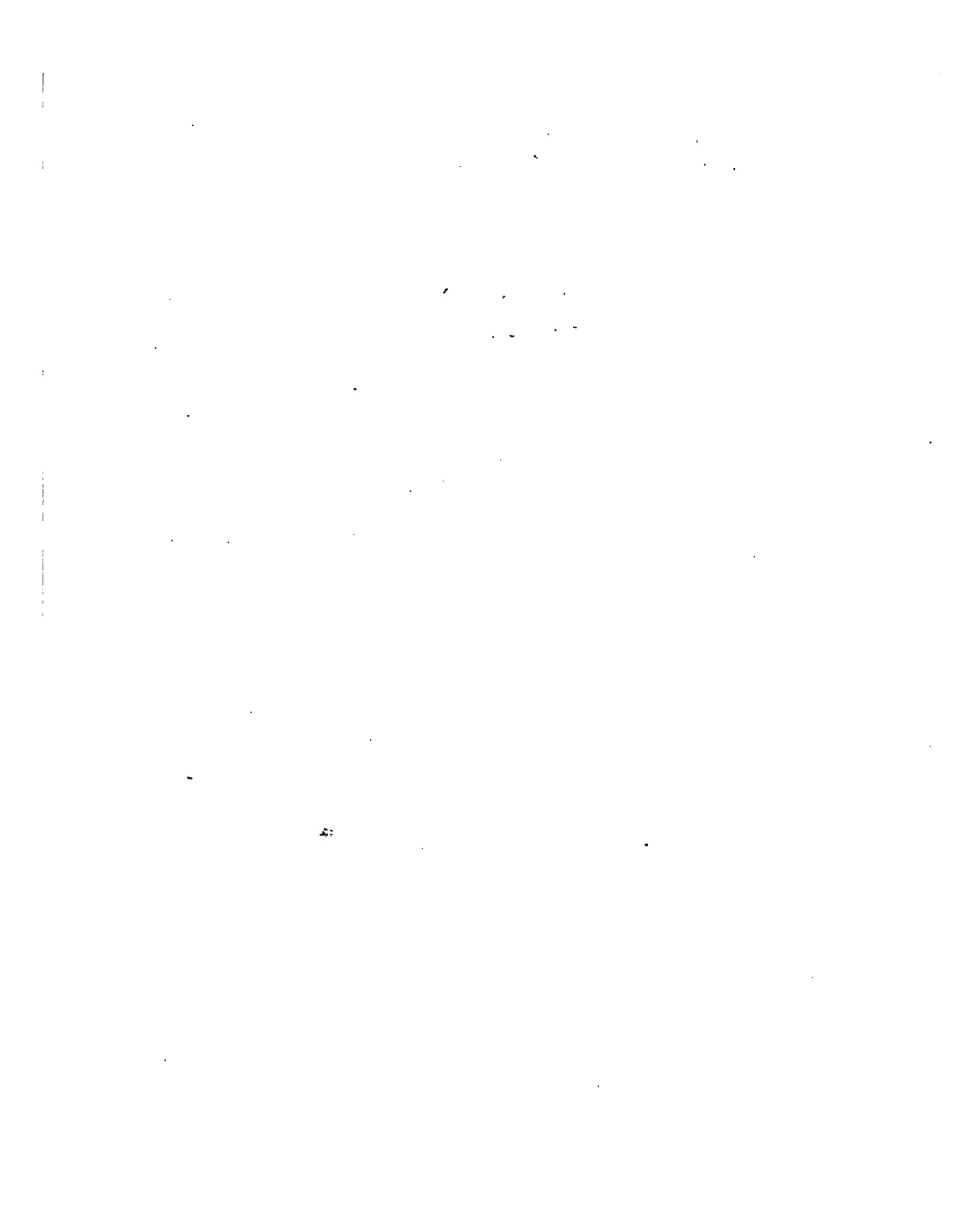
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



BODLEIAN LIBRARY

The gift of

Miss Emma F. I. Dunston



ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ.

THE

CLOUDS OF ARISTOPHANES.

THE GREEK TEXT

WITH

A TRANSLATION INTO CORRESPONDING METRES,

AND

ORIGINAL NOTES.

πάντα καθαρά καθαροῖς.

OXFORD:

FRANCIS MACPHERSON.

LONDON: WILLIAM PICKERING, 177, PICCADILLY:

GEORGE BELL, 186, FLEET STREET.

CAMBRIDGE: JOHN DEIGHTON.

MDCCCLII.



OXFORD :
PRINTED BY I. SHRIMPTON.

P R E F A C E.

It is a question confessedly difficult to answer, in what manner and to what extent a translator is bound to conform to the conventional decorum of the age and nation in which he lives: whether he is to omit whatever in the least degree runs counter to those rules by which an author is now happily compelled to abide, a method which would infallibly destroy the whole humour of some of the most felicitous, and withal the most harmless passages of Greek Comedy and Roman Satire, or to follow his author even in his wildest extravagances, which would in many cases render his translation unreadable to by far the greater portion of English Society. It has been my endeavour to steer, as far as has been in my power, clear of either extreme: to leave nothing in my translation which can justly offend the classical reader: while at the same time I have not dared entirely to ignore any passage which seemed necessary to the full understanding of the true position of an author, who in spite of these occasional blemishes has been at all times venerated as well as admired, and that too even on moral grounds, by the best and wisest of mankind. For it must have been something more than the exuberance of wit which overflows every page of these Comedies, something more than that brilliancy of sarcastic humour which no imitator has ever approached, and of which, I sincerely hope and believe, no translation can entirely denude them; it must have been something beyond all this which has endeared Aristophanes in such a remarkable degree to so very many great and illustrious names, and among them, as is well known, to one of the severest Saints of the Christian Church, the "Glorious Preacher," St. Chrysostom. It was doubtless the excellence of their moral doctrines, the practical good sense, which, as Gibbon

truly remarks, is a faculty rarer and more precious than genius, and with which Aristophanes can, when he chooses to speak soberly, treat the great questions of Religion and Politics in Athens, and lay bare the causes of decay which were hurrying on that bright Republic to internal misery and external ruin. "Men smile," says Mr. Sewell, in his eloquent Introduction to the Dialogues of Plato^a, "Men smile when they hear the anecdote of one of the most venerable fathers of the Church, who never went to bed without Aristophanes under his pillow. But the noble tone of morals, the elevated taste, the sound political wisdom, the boldness and acuteness of the satire, the grand object, which is seen throughout, of correcting the follies of the day, and improving the condition of his country,—all these are features in Aristophanes, which however disguised, as they intentionally are, by coarseness and buffoonery, entitle him to the highest respect from every reader of antiquity. There is as much system in the Comedies of Aristophanes as in the Dialogues of Plato. No one play is without its definite object: and the state of national education as the greatest cause of all [the vitiated condition of the public mind] is laid open in the Clouds. Whatever light is thrown by that admirable play upon the character of Socrates, and the position which he occupies in the Platonic Dialogues, it is chiefly valuable as exhibiting in a short but very complete analysis, and by a number of fine Rembrandt-like strokes, not any of which must be overlooked, all the features of that frightful school of sophistry, which at that time was engaged systematically in corrupting the Athenian youth, and against which the whole battery of Plato was pointedly directed." Moreover it may be observed that the Clouds is far the purest and the most refined of all the productions of the Aristophanic Muse: it was an attempt, as he says himself, to raise Comedy out of a mere coarse and licentious αἰσχρολογία^b to a philosophic and elegant entertainment: an attempt which unfortunately failed, and the result of that failure may be witnessed in most of the poet's later plays: but an attempt carried out with so much taste and

^a p. 41.

^b Aristotle says that the New Comedy succeeded in a similar attempt. Τοῖς μὲν γὰρ (the old Comedians) γελοῖον ἦν ἡ αἰ-

σχρολογία· τοῖς δὲ μᾶλλον ἢ ὑπόνοια· διαφέρει δ' οὐ μικρὸν ταῦτα πρὸς εὐσχημοσύνην. Eth. Nic. IV. viii. 6.

vigour, that it would undoubtedly have been the most successful work of Aristophanes, had it not been for its one great and indelible blemish, its complete and entire misrepresentation of the character and tendencies of Socratic philosophy.

And this, it must be confessed, is another objection to the Play, far more formidable than the plea, which we have just considered, of its occasional indelicacy. But even this may be safely disregarded: for it is not difficult to discover the cause of the enmity which Aristophanes entertained towards Socrates: nor is it necessary that the character of either the one or the other should be vilified, (as has too often been done,) to account for it. The spirit of a new intellectual æra was brooding over Athens: from one extremity of the Hellenic world to the other, from the coast of Ionia to the coast of Italy, the movements of philosophy were beginning to make themselves felt. Nor can it be denied that this change was accompanied by a change for the worse in the morals and character of the people: the old faith was breaking up, and no new one was offered to their minds: it cannot be denied that the Athenians of the Peloponnesian War had degenerated in generosity, in uprightness, in Pan-hellenic patriotism from the men of Marathon and Plataea. And doubtless there were at Athens many excellent men who sighed for the integrity, the honour, the moral rectitude of the good old times; who were content to live as their fathers lived, to die as their fathers died: to be no wiser than their ancestors. And this principle though unsound^c is nevertheless always respectable, and if sometimes a check to beneficial improvement is more frequently a guard against rash and hasty innovation. Such a spirit found an interpreter in Aristophanes: he looked back with regret to the days when the whole education of an Athenian was "to call for his rations and to say his Rhyppapæ," as distinguished, as indeed they were, by the superior simplicity, honesty, and temperance of their discipline, and he viewed with disgust and

^c "If all other things fail, men fly to this, that such or such things pleased our ancestors, and it were well for us if we could but match them. They set up their rest on such an answer, as a sufficient con-

futation of all that can be said: as if *this were a great mischief that any should be found wiser than his ancestors.*" Sir Thomas More, *Utopia*, (Bp. Burnet's translation.)

apprehension this whole intellectual tendency which appeared to be bringing immorality and licentiousness in its train. His fault was that he did not discriminate: that he did not discern that the tendency was already taking two directions: that he confounded the efforts of Socrates to go on and build up a new and better morality in the place of the old which was now irretrievably undermined, with the sophistical school which would overthrow the old without substituting anything in its place: that he did not see that the only way then practicable of resisting the sophistical theories, was the way in which Socrates was attempting to proceed: that he looked upon their disputes as *κεραμέως κεραμεῖ*, and identifying the two systems which were alike merely in their onward tendency and intellectual progress, thought he should be doing God service by acting against the whole. We, with the writings of Plato and Xenophon in our hands, know that he was wrong: but with his own writings in our hands, that he was honest, who shall dare deny?

Still, although the opposition of Aristophanes to the spread of literature on the score of the blow thereby inflicted on the old principles of virtue and of honour, must by no means be carelessly confounded with the willing ignorance of such cavillers as the Bestius of Persius, (Sat. vi. 37.), and the Jack Cade of Shakespeare's Henry the Sixth ('He hath corrupted the youth of our age by erecting a grammar school,' Part II. Act iv. sc. 7): and although the idea of his having been incited to this opposition by pecuniary motives, by the bribes of Anytus and Melitus, is universally surrendered, and can indeed be refuted on chronological considerations⁴, in spite of all this, a deep blot must always remain upon the memory of Aristophanes, as having forwarded actually if not intentionally, the foulest deed, save one, that ever disgraced the annals of mankind, the accusation and execution of Socrates. The words

⁴ Mr. Gilbert Cooper in his learned and ingenious Life of Socrates says, 'Ælian has made a most egregious blunder when he says that Melitus was concerned in hiring Aristophanes to compose it: for Melitus, when Socrates was brought to his trial (which was three or four and twenty years after this play was performed) is

called even then a young man: *νέος τίς μοι φαίνεται καὶ ἀγνός*, says Socrates, Euthyphron ad init. If therefore he was then a young man, he certainly must have been too young to have entered into any plots four and twenty years before that time.' p. 55, note. See also Wigger's Life of Socrates, chapter 7, section 3.

of the Platonic Apology are too plain to be misunderstood : τὴν ἀντωμοσίαν δεῖ ἀναγνῶναι αὐτῶν. “Σωκράτης ἀδικεῖ καὶ περιεργάζεται ζητῶν τὰ τε ὑπὸ γῆς καὶ οὐράνια, καὶ τὸν ἥττω λόγον κρείττω ποιῶν, καὶ ἄλλους ταῦτα ταῦτα διδάσκων.” Τοιαύτη τίς ἐστι· ΤΑΥΤΑ ΓΑΡ ΕΩΡΑΤΕ ΚΑΙ ΑΥΤΟΙ ΕΝ ΤΗ ΑΡΙΣΤΟΦΑΝΟΥΣ ΚΩΜΩΔΙΑΙ, Σωκράτη τινὰ ἐκεῖ περιφερόμενον φάσκοντά τε ἀεροβατεῖν καὶ ἄλλην πολλὴν φλυαρίαν φλυαροῦντα, ὧν ἐγὼ οὐδὲν οὔτε μέγα οὔτε σμικρὸν πέρι ἔπαύω. Apol. 19 B.—It is urged that twenty years after its publication a Comedy which was not even then successful could not have had so powerful an influence over the Athenian mind : but Plato was a contemporary speaking of what he felt and knew : and his testimony, partial as he was to Aristophanes, must be held fully sufficient to establish the fact. Doubtless Aristophanes regretted the fatal result : doubtless he would join in the universal repentance which pervaded Athens, and sympathise with those deeply pathetic lines of the Poet whom he uniformly connected with Socrates, addressed to the Athenian audience,

ἐκάνετε, ἐκάνετε τὰν πάνσοφον

Τὰν οὐδὲν ἀλγύνουσιν ἀηδόνα μουσῶν *.

Ye have slain—ye have slain—the wisest in song,

The Nightingale of Science, who had done you no wrong.

And it is observed by Meineke that the Poets of the Middle Comedy who attacked and wrote against Plato, did it in a much more gentle and kindly spirit than that which animates the Clouds.

But although an entire misrepresentation of the Socratic philosophy, the picture in the Clouds is a faithful resemblance of what Mr. Mitchell calls “the outer Socrates :” so faithful that as Diogenes Laertius¹ observes, Aristophanes is often really praising him, when he thinks he is holding him up to derision. Without this external likeness the satire could not have had its prodigious effect alike upon the enemies and the friends of Socrates. He himself, conscious as he was of the internal dissimilarity, was, not improbably, the least

* Eurip. Palamedes, ap. Diog. Laert., II. v. 44.

¹ Diog. Laert., II. v. 27. Οἱ κωμικοί

ποιοὶ λανθάνουσιν ἑαυτοὺς, δι’ ὧν σκώπτουσιν, ἐπαινοῦντες αὐτὸν, and he quotes Clouds 410 sq.

moved of the audience. 'Ικανὸς ἦν καὶ τῶν σκωπτόντων αὐτὸν ὑπερορῆν, says his biographer ε, "He could afford even to contemn the scoffs of his assailants." Indeed that Socrates was believed to have disregarded the attack of the Comedian may be gathered with great probability from the well-known anecdote recorded by Ælian^h that he stood up in his place in the Theatre the whole time that the play was being acted: that his followers felt it deeply, may be concluded with certainty from the frequent allusions to the Clouds in the Dialoguesⁱ which are extant to this day. But their sense of the injustice with which Aristophanes had treated their master, did not for a moment lessen their admiration of his genius^k: Plato sent this very Comedy to Dionysius of Syracuse, as a specimen of the splendour of Athenian litera-

^ε Diog. Laert., II. v. 26.

^h So Plutarch: 'Αριστοφάνους δὲ, ὅτι τὰς Νεφέλας ἐξέφερε, παντοίως πᾶσαν ὕβριν αὐτοῦ (against Socrates) κατασκεδαννυτός, καὶ τινας τῶν παρόντων, τὰ τοιαῦτα ἀνακωμωδοῦντος, οὐκ ἀγανακτεῖς, εἰπόντος, ὃ Σώκρατες; μὰ Δί', οὐκ ἔγωγε, ἔφησεν, ὡς γὰρ ἐν συμποσίῳ μεγάλῃ τῇ θεάτρῳ σκώπτομαι. Περὶ παιδων ἀγωγῆς.

ⁱ See for example the quotation from Apology, 19. B. given above. Add Xenophon Symposium vi. 6. εἶπεν ὁ Συρακόσιος, Ἄρα σὺ ὃ Σώκρατες ὁ Φραντιστῆς ἐπικαλούμενος;—εἰπέ μοι πόσους ψύλλης πόδας ἐμοῦ ἀπέχει. (the emendation of Wieland and Dindorf, ψύλλα—ἐαντῆς ἄλλεται is too violent: the present reading gives a very good sense). ταῦτα γὰρ σε φασὶ γωμετρέιν. Compare Clouds, 146.—Plato Symposium, 221, B. ἔπειτα ἔμοιγε ἰδόκει (ὃ Σωκράτης), ὃ 'Αριστόφανες, τὸ σὸν δὴ (Cf. Æsch. Agam. 550.) τοῦτο, καὶ ἐκεῖ διαπορεύεσθαι, ὥσπερ καὶ ἐνθάδε, βρενθόμενος καὶ τῶφθαλμῷ παραβάλλων. Com-

pare Clouds, 356.—Gorgias, 486. Νῦν γὰρ, says Callicles, εἴ τις σοῦ λαβόμενος ἢ ἄλλου ὁπουοῦν τῶν τοιούτων εἰς τὸ δεσποτήριον ἀπαγάγοι, φάσκων ἀδικεῖν μηδὲν ἀδικοῦντα, οἶσθ' ὅτι οὐκ ἂν ἔχοις ὅ,τι εἶποις, ἀλλὰ ἀποθάνοις ἂν (turning Clouds 1060 to his own account).—Plato, Republic, Book VI. 488 E. τὸν ὡς ἀληθῶς κυβερνητικὸν (i. e. φιλόσοφον) οὐχ ἡγεῖ ἂν τῷ ὄντι μετεωροσκοπον τε καὶ ἀδολέσχην καὶ ἄχρηστον καλεῖσθαι. Compare Clouds, 312, 356, 1461, etc. But the most affecting allusion is in the Phædo, where Socrates on the day of his death before commencing his solemn and earnest discourse on the immortality of the soul, and the state into which he was about to enter, says, Οὐκοῦν ἂν οἶμαι εἰπεῖν τιτὰ νῦν ἀκούσαντα, οὐδ' εἰ κωμωδοῦς εἴη, ὡς ἀδολεσχῶ, καὶ οὐ περὶ προσήκοντων τοὺς λόγους ποιούμεαι.

^k It was reserved for Voltaire to say that Aristophanes was a Comic Poet without anything comic or poetical in him.

ture : he introduces the poet himself with great good humour in his Symposium : and an epigram of his is still extant, wherein he says,

Αἱ Χάριτες τέμενός τι λαβεῖν ὅπερ οὐχὶ πεσεῖται
ζητοῦσαι, ψυχὴν εὖρον Ἀριστοφάνους¹.

To crown all, Olympiodorus (quoted by Brunck) says that Plato *ἐχαιρε πάντων καὶ Ἀριστοφάνει τῷ κωμικῷ καὶ Σώφρονι, παρ' ὧν καὶ τὴν μίμησιν τῶν προσώπων ἐν τοῖς διαλόγοις ὠφελήθη. λέγεται δὲ οὕτως αὐτοῖς χαίρειν, ὥστε καὶ ἡνίκα ἐτελεύτησεν, εὐρεθῆναι ἐν τῇ κλίνῃ αὐτοῦ Ἀριστοφάνην καὶ Σώφρονα*. I think then that notwithstanding its occasional indelicacy and its uniform misrepresentation of the Socratic system, a play which heathen sages and Christian saints have read with admiration, and love, and almost reverence, may well be presented to the English reader in its full, complete, and undiluted entirety, and that they who view it as it should be viewed will agree with Porson that "there is no man of sound judgment who would not sooner let his son read Aristophanes than Congreve or Vanbrugh."

The drama of the Clouds was represented in the Archonship of Isarchus B.C. 423, when Socrates was about forty-five years old. It gained only the third prize : the first was carried off by the aged Cratinus with a drama called the *Πνύγη* or Flagon, which was a humorous adaptation of the attack made upon him in the preceding year by Aristophanes in his *Equites*, on the score of his ultra-convivial habits : Ameipsias with his *Κόινος* won the second. Whether, as is said in the didascalía, the defeat of the poet was owing to the machinations of Alcibiades and other friends of Socrates, cannot be determined with certainty, but what we know of the character of Alcibiades renders it at least extremely probable. Disappointed, but not daunted, at the reception given to this his favourite production, Aristophanes re-formed it anew : the portions especially pointed out by the ancient grammarians as belonging to the Second Edition are the Parabasis Proper, the Discussion between the Two Logics, and the burning of the school of Socrates. The same authorities state that it was brought forward again in this condition, and received a more signal defeat (*ἀποτυχὼν πόλῳ μᾶλλον*) : but Dindorf contends, and makes

¹ Bergk. Plat. Epigram. 26.

out a tolerable case to shew, that this Second Edition was never brought on the stage.

In my translation of this celebrated Comedy, I have endeavoured to keep more closely to the original, both in the text and in the metre, than has been done in any preceding version^m. That in some places I have done so more strictly than in others, is attributable to the fact that I did not determine to publish the Greek text along with the translation, until I had made considerable progress in the latter, and that determination forbade any further such alterations in the metre, as I had made (e. g.) in the speech of the Chorus, 1440 etc. As to the degree in which verbal and metrical conformity is advisable, I agree on the whole with the judicious remarks of Mr. Conington in the preface to his late able version of the *Agamemnon*: that mine is not quite so literal as his, may be ascribed to the fact, that the familiar colloquies and lively repartees of a Comic Poet do not admit of being rendered, word for word, into a foreign language, as do the solemn and dignified iambics of Greek Tragedy: the quaintness inseparable from a scrupulously literal version serves to adorn the latter, as much as it would spoil and render unmeaning the former.

The text I have followed is that of Dindorf, with a few inconsiderable exceptions, chiefly consisting in restorations of the older text, where alterations of his own, of which I could not approve, have been introduced into the later editions of his *Aristophanes*.

With regard to the notes, such remarks as I have quoted from previous Commentators where they seemed necessary for the right understanding of the play, are always scrupulously ascribed to their proper owners, and the references contained in them have been carefully verified; the same is the case when I have brought quotations from authorities, who either from their more

^m The only translations of whose existence I was aware when I wrote my own were those of Mr. Cumberland and Mr. Wheelwright: Mr. Walsh's, which I had not seen till mine was completed, in some respects more nearly approaches the object I had in

view, but is, I grieve to say, sadly deficient in that elegance and refinement, which distinguishes the wildest flights of him, in whom, as Plato says, the Graces combined to rear their everlasting temple.

recent publication, or for other reasons, will not be found alluded to in former editions of the *Clouds*: but the bulk are strictly original, and will, I hope, be found useful, especially to such as come to the study of Aristophanes with the feelings with which Persius and all true judges have ever regarded him, not as a mere brilliant but unprincipled caviller at things profane and things sacred alike, but as a *pragrandis senex*, a man who threw his whole weight into the scale of honour, and morality, and virtue, and who although in the present instance mistaken, completely and irreparably mistaken, in the object of his Satire, is yet worthy of all praise for the high ground and lofty principles on which he took his stand, to oppose the pernicious and most dangerous doctrines of the Sophistical school, which he unfortunately confounded with that of Socrates.

Oxford, Nov. 15, 1851.

The following specimens may serve to shew the manner in which Plato was assailed by the poets of the Middle Comedy. Aristophan, in a comedy which was called by the name of that philosopher, writes:

(A). *ἐν ἡμέραις τρισὶν*

Ἰσχυρότερον αὐτὸν ἀποφανῶ Φίλιππιδου.

(B). *Οὐτως ἐν ἡμέραις ὀλίγαις νεκροὺς ποιεῖς*; (Athenæus xii. chap. 77).

(1.) Recte Meinekius: *Priora Platonis verba sunt de discipulo novitio*. (2.) *Φίλιππιδης* erat homunculus quidam ob gracilitatem notus, qua de re multa Comicorum loca congestit Athenæus. (3.) *ἐν ἡμέραις ὀλίγαις*. Concinnius fuisset *ἐν ὀλίγαις ἡμέραις*.

The next fragment is from Epicrates. The second speaker has apparently just returned from Athens, and is being questioned by a friend as to what he had seen and heard in that city. As I am not aware that the passage has ever been translated, I offer the following version of it.

(A) What does Plato pursue? what does Menedeme do?
 What wondrous device has Speusippus in view?
 Have they found, have they caught, any truth, any thought,
 Any subtle design in their brains to be wrought?
 I command you, I pray, I beseech you obey,

5

- And tell me : that is, if you're able to say.
- (B) O yes, I can tell the tale very well.
 For when I was by at our festival high
 A troop of these youngsters I chanced to descry, 10
 Wrapt deep in some theme, in the fair Academe ;
 And their language I heard, most strange and absurd ;
 They were testing, I saw, some Physical law ;
 So it was ; for they tried the world to divide,
 Into beasts, into trees, into pot-herbs beside ;
 And then they must see in which of the three 15
 That wonderful thing called a Pumpkin would be.
- (A) O what did their wit decide upon it ?
 O tell me what passed ; in what genus 'twas classed ;
 And what they agreed to define it at last.
- (B) O first they said nought, but in diligent thought, 20
 As they stood in a row, stooping down very low,
 To fix their attention they strove and they sought ;
 And in study profound they bent to the ground,
 Till one of them deemed the solution was found,
 And lifting his head, 'Tis a pot-herb, he said ; 25
 But another I heard say, 'Tis grass ; and a third,
It seemeth to me that a pumpkin's a tree.
 At this answer profound one who stood on the ground,
 A doctor from Sicily, slowly turned round,
 And with gestures unclean did an action obscene, 30
 In contempt of the fools, and their rules, and their schools.
- (A) O surely their ire at the insult took fire,
 And their spirits blazed out with a cry and a shout !
 Sure, sure, it was wrong, and impudent too,
 Such sages among, such a deed for to do. 35
- (B) O but They did not heed, those youngsters, the deed.
 For Plato was there, and with a mild air
 Nothing angry or nettled he bade them proceed,
 Taking up the same line, to divide, to define ;
 So he bade them, and They divided away, 40
 And for aught that I know they are there to this day.

9. *These youngsters.*] ΤΩΝ μαιρακίων. Porsoni emendationem, utpote metro et sensui necessariam, lætus recepi, quam Aug. Meinekium et Gul. Dindorfium rejecisse miror : τῶν μαιρακίων nihil aliud est quam "juvenum istorum qui Platonem et ceteros audiebant."

For other passages see Meineke's *Historia Critica Comædiæ Græcæ*, p. 280.

ΥΠΟΘΕΣΙΣ ΘΩΜΑ ΤΟΥ ΜΑΓΙΣΤΡΟΥ.

*"Αντος καὶ Μέλητος Σωκράτει τῷ Σωφρονίσκου βασκῆναντες καὶ αὐτὸν (αὐτοὶ?) μὴ δυνάμενοι βλάψαι ἀργύριον ἱκανὸν Ἀριστοφάνει δεδώκασιν, ἵνα δράμα κατ' αὐτοῦ συστήσῃται. καὶ δε πεισθεὶς γέροντά τινα Στρεψιάδην καλούμενον ἐπλάσατο ὑπὸ χρεῶν πιεζόμενον, ἃ δὴ ἀνηλώκει περὶ τὴν τοῦ παιδὸς * Φειδιππίδου ἵπποτροφίαν. οὕτω δὲ τούτων ἐχόντων, μὴ ἔχων ὁ Στρεψιάδης τί ποιήσει περὶ τὰ χρέα, βουλευέται προσαγαγεῖν τῷ Σωκράτει τὸν ἑαυτοῦ παῖδα, ἵνα παρ' αὐτοῦ τὸν ἄδικον μάθῃ λόγον, καὶ οὕτω τοὺς δανειστὰς ἀποκρούσῃται. Φειδιππίδης μὲν οὖν, πολλὰ δεηθέντος τοῦ πατρὸς, προσελθεῖν οὐκ ἐπέσθη. ἀποτυχὼν δὲ ὁ πρεσβύτερος τῆς*

* *Φειδιππίδου.* Süvern with great ingenuity and some plausibility attempts to prove that under this name Alcibiades is represented. In proof of this he urges, not merely the general resemblance of the two characters, and the known relation in which Alcibiades stood to Socrates, but also the manner in which each was connected by the mother's side with the great house of the Alcmaeonidae, and the *τραυλισμός* of Phidippides in *Clouds*, 863, compared with that ascribed to Alcibiades, in *Vespæ*, 44—46. For the love of horses attributed by Süvern to Alcibiades, see the charge of Nicias in *Thucydides*, vi. 12. *ὅπως θαυμάσθῃ ἀπὸ τῆς ἵπποτροφίας*; the reply of Alcibiades, *Id.* vi. 16; and the splendid description of the Olympic races in which, according to *Thucydides*, he won the first, second, and fourth prizes with his four-horse chariots, (cf. *Clouds* 1389,) given by Mr. Grote, Part II. chap.

lv. Süvern's theory would also make the *ἄσπερ Περικλῆς, εἰς τὸ δῖον ἀπάλεσα* (860, see note there) come with double force, and would shew still stronger motives for that interference of Alcibiades, of which another grammarian speaks, to wrest the prize from *Aristophanes*. Still no reason can be given why the poet should not have satirized him under his own name. The legend of his vengeance upon *Eupolis* for his satire in the *Baptæ*, is refuted by *Eratosthenes* (see *Cicero Epistolæ ad Atticum* VI. i. 18), and indeed was not pretended to have taken place until eight years after the representation of the *Clouds*. Nor is it enough to urge that there would have been as much difficulty in getting an actor to personate Alcibiades, as there was for *Cleon* the year before, for the poet's great victory then, and the (as yet) minor influence of Alcibiades, would have given reason for cou-

ἐπ' ἐκείνου ἐλπίδος καὶ οὐκ ἔχων ὅστις καὶ γένηται, εἰς^b δεύτερον εἶδε πλοῦν. οὐδὲν γὰρ τῆς ἡλικίας φροντίσας οὐδ' ἐνθυμηθεὶς εἴ τισιν ἄτοπος δόξειεν ἀνὴρ "ἐπὶ γήραος οὐδῶ" μαυθάνειν καθάπερ κομιδῇ νέος ἀρχόμενος, ἀλλ' εἰς ἐν ἀφεωρακῶς μόνον ἐκείνο, ἐὰν ἄρα οἷός τε γένηται τοὺς δανειστάς διὰ πειθοῦς ἀποστερήσαι τὰ χρήματα, αὐτὸς πρόσσεισι τῷ Σωκράτει. οὐκ ἔχων δὲ ὑπηρετοῦντα τῇ νοήσει τὸν νοῦν, ἀλλὰ τοιοῦτος ὢν οἷς ἐμάνθανεν, οἷος καὶ πρὶν τῆς παιδείας ἐφήφθαι, αὐτὸς μὲν ἀπέγνω παιδεύεσθαι, προσελθὼν δὲ τῷ παιδί καὶ αὐθις πολλαῖς πέπεικε ταῖς δεήσεσιν ἵνα τῶν Σωκράτους ὁμιλητῶν γενέσθαι. ὁ δὲ καὶ γέγονε καὶ μεμάθηκε. συνίσταται δὲ τὸ δράμα ἐκ χοροῦ Νεφελῶν. ἔχει δὲ κατηγορίαν τοῦ Σωκράτους, ὅτι τοὺς συνήθεις θεοὺς ἀφείλε καὶνὰ ἐνόμιζε δαιμόνια, Ἀέρα καὶ Νεφέλας καὶ τὰ τοιαῦτα.

rage, while on the other hand if he could have found means to retaliate, he would no doubt have done so with as much passion on an underhand, as on an open attempt to caricature him. Indeed the fact that the greater part of the play turns on the poverty and clownish ignorance of the father of Phidippides, seems to forbid the supposition that he was expressly intended to personate Alcibiades; the truth seems to be that he was meant to be the representative of the modern spirit generally, and in framing that representation many traits were taken from that distinguished young man, who was already rising so rapidly into public notice. And

this is probably all that Süvern intended to suggest.

^b εἰς δεύτερον πλοῦν. δεύτερος πλοῦς λέγεται, ὅτε ἀποτυχὼν τις οὐρίου κόπαις πλήν, κατὰ Πανσανίαν. Eustathius. And hence it is applied to a man who having missed his object in the first attempt, tries to attain it by other means. Plato uses the phrase in this same signification, Phædo, 99 C, when he says that having been disappointed in his investigations into the physical philosophy of Anaxagoras, he takes up as a δεύτερος πλοῦς another system, and other objects. And the Scholiast to Plato adds that it appears in the same sense in Aristotle and Menander.

ΑΛΛΩΣ.

Φασὶ τὸν Ἀριστοφάνην γράψαι τὰς Νεφέλας ἀναγκασθέντα ὑπὸ Ἀνύτου καὶ Μελήτου, ἵνα διασκέψαιτο ποιοὶ τινες εἴεν Ἀθηναῖοι κατὰ Σωκράτους ἀκούοντες. ἠύλαβοντο γὰρ, ὅτι πολλοὺς εἶχεν ἐραστὰς, καὶ μάλιστα τοὺς περὶ Ἀλκιβιάδην, οἳ καὶ ἐπὶ τοῦ δράματος τούτου μὴδὲ νικῆσαι ἐποίησαν τὸν ποιητὴν. ὁ δὲ πρόλογός ἐστι τῶν Νεφελῶν ἀρμοδιώτατα καὶ δεξιότατα συγκείμενος. πρεσβύτης γὰρ ἐστὶν ἄγροικος ἀχθόμενος παιδὶ ἀστικού φρονήματος γέμοντι καὶ τῆς εὐγενείας εἰς πολυτέλειαν ἀπολελαυκότη. ἡ γὰρ τῶν Ἀλκμαιωνιδῶν οἰκία, ὅθεν ἦν τὸ πρὸς μητρὸς γένος ὁ μειρακίσκος, ἐξ ἀρχῆς, ὥς φησιν Ἡρόδοτος*, τεθριπποτρόφος ἦν, καὶ πολλὰς ἀννηρημένη νίκας, τὰς μὲν Ὀλυμπιάσι, τὰς δὲ Πυθοῖ, ἐνίας δὲ Ἰσθμοῖ καὶ Νεμέῃ καὶ ἐν ἄλλοις ἀγῶσιν. εὐδοκίμουσαν οὖν ὁρῶν ὁ νεανίσκος ἀπέκλινε πρὸς τὸ ἦθος τῶν πρὸς μητρὸς προγόνων.

Αἱ πρῶται Νεφέλαι ἐν ᾧσφι ἐδιδάχθησαν ἐπὶ ἄρχοντος Ἰσάρχου, ὅτε Κρατῖνος μὲν ἐνίκα Πυτίνῃ, Ἀμειψίας δὲ Κόννῳ. διόπερ Ἀριστοφάνης διαρριφθεὶς παραλόγως φήθη δεῖν ἀναδιδάξας τὰς δευτέρας ἀπομέμφεσθαι τὸ θέατρον. ἀποτυχὼν δὲ πολὺ μᾶλλον^β καὶ ἐν τοῖς ἔπειτα οὐκέτι τὴν διασκευὴν εἰσήγαγεν. αἱ δὲ δεύτεραι Νεφέλαι ἐπὶ Ἀμεινίου ἄρχοντος.

Τοῦτο ταυτὸν ἐστὶ τῷ προτέρῳ. διεσκευάσται δὲ ἐπὶ μέρους ὡς ἂν δὴ ἀναδιδάξαι μὲν αὐτὸ τοῦ ποιητοῦ προθυμηθέντος, οὐκέτι δὲ τοῦτο δι' ἣν ποτε αἰτίαν ποιήσαντος. καθόλου μὲν οὖν σχεδὸν παρὰ πᾶν μέρος γεγενημένη διώρθωσις. τὰ μὲν γὰρ περιήρηται, τὰ δὲ πέπλεκται, καὶ ἐν τῇ τάξει καὶ ἐν τῇ τῶν προσώπων διαλλαγῇ μετεσχημάτισται. ἃ δὲ ὀλοσχερῇ τῆς διασκευῆς τοιαῦτα ὄντα τετύχηκεν, αὐτίκα ἢ παράβασις τοῦ

* See Hdt. vi. 125. The phrase οἰκίη τεθριππότροφος occurs in vi. 35, of the family to which Miltiades belonged.

^β This may only mean that the bad

success of his following Comedies, the Wasps (?), the Peace, the Birds, &c., dispirited him from making the attempt to redress his first failure.

χοροῦ ἡμειπται, καὶ οὗτοι ὁ δίκαιος λόγος πρὸς τὸν ἄδικον λαλεῖ, καὶ τελευταῖον οὗτοι καλεῖται ἡ διατριβὴ Σωκράτους.

Τὴν μὲν κωμωδίαν καθῆκε κατὰ Σωκράτους, ὡς τοιαῦτα νομίζοντος, καὶ Νεφέλας καὶ Ἀέρα καὶ τί γὰρ ἄλλ' ἢ ξένους εἰσάγοντος δαίμονας. χορῶ δὲ ἐχρήσατο Νεφελῶν πρὸς τὴν τοῦ ἀνδρὸς κατηγορίαν, καὶ διὰ τοῦτο οὕτως ἐπεγράφη. διτταὶ δὲ φέρονται Νεφέλαι. οἱ δὲ κατηγορήσαντες Σωκράτους Μέλητος καὶ Ἄνυτος.

Ν Ε Φ Ε Λ Α Ι.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΣΤΡΕΨΙΑΔΗΣ.

ΦΕΙΔΙΠΠΙΔΗΣ.

ΘΕΡΑΠΩΝ ΣΤΡΕΨΙΑΔΟΥ.

ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΥΣ.

ΣΩΚΡΑΤΗΣ.

ΧΟΡΟΣ ΝΕΦΕΛΩΝ.

ΔΙΚΑΙΟΣ ΛΟΓΟΣ.

ΑΔΙΚΟΣ ΛΟΓΟΣ.

ΠΑΣΙΑΣ, δανειστής.

ΑΜΥΝΙΑΣ, δανειστής.

ΜΑΡΤΥΣ.

ΧΑΙΡΕΦΩΝ.

Ν Ε Φ Ε Λ Α Ι.

ΣΤ. ἸΟῦ ἰού

ὦ Ζεῦ βασιλεῦ, τὸ χρήμα τῶν νυκτῶν ὅσον
 ἀπέραντον. οὐδέποθ' ἡμέρα γενήσεται ;
 καὶ μὴν πάλαι γ' ἀλεκτρυόνος ἤκουσ' ἐγώ·
 οἱ δ' οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ. 5
 ἀπόλοιο δῆτ', ὦ πόλεμε, πολλῶν οὖνεκα,
 ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.
 ἀλλ' οὐδ' ὁ χρηστὸς οὕτοσὶ νεανίας
 ἐγείρεται τῆς νυκτὸς, ἀλλὰ πέρδεται
 ἐν πέντε σισύραις ἐγκεκορδυλημένος. 10
 ἀλλ' εἰ δοκεῖ, ῥέγκωμεν ἐγκεκαλυμμένοι.
 ἀλλ' οὐ δύναμαι δείλαιος εὔδειν δακνόμενος
 ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,
 διὰ τουτονὶ τὸν υἱόν. ὁ δὲ κόμην ἔχων
 ἱππάζεται τε καὶ ξυνωρικεύεται 15
 ὄνειροπολεῖ θ' ἵππους· ἐγὼ δ' ἀπόλλυμαι,
 ὁρῶν ἄγουσαν τὴν σελήνην εἰκάδας·
 οἱ γὰρ τόκοι χωροῦσιν. ἄπτε, παῖ, λύχνον,

The play opens with a representation of the interior of the house of Strepsiades : the male part of the household, as was customary in eastern countries, (τὰ παῖδια μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν, St. Luke xi. 7,) are all sleeping in one room, each

THE CLOUDS.

STREPSIADES.

O DEAR ! O dear !

O Lord ! O Zeus ! these nights, how long they are.
Will they ne'er pass ? will the day never come ?
Surely I heard the cock crow, hours ago.
Yet still my servants snore. These are new customs.
O 'ware of war for many various reasons ;
One fears in war even to flog his servants.
And here's this hopeful son of mine wrapped up
Snoring and sweating under five thick blankets.
Come, we'll wrap up and snore in opposition.

(*Tries to sleep.*)

But I can't sleep a wink, devoured and bitten
By ticks, and bug-bears, duns, and race-horses,
All through this son of mine. *He* curls his hair,
And sports his thorough-breds, and drives his tandem ;
Even in dreams he rides : while I—I'm ruined
Now that the Moon has reached her twentieths,
And paying time comes on. Boy ! light a candle,

on his own mattress. The ἀλεκτροφανία, or third watch of the night, having passed, the dawn must be fast drawing on : but

not fast enough for the impatient agitation of Strepsiades, whose thoughts have kept him awake the whole night long.

- κᾶκφερε τὸ γραμματεῖον, ἵν' ἀναγνῶ λαβὼν
 ὁπόσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους. 20
 φέρ' ἴδω, τί ὀφείλω ; δώδεκα μνᾶς Πασίᾳ.
 τοῦ δώδεκα μνᾶς Πασίᾳ ; τί ἐχρησάμην ;
 ὅτ' ἐπριάμην τὸν κοππατίαν. οἷμοι τάλας,
 εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.
 ΦΕ. Φίλων, ἀδικεῖς· ἔλαυνε τὸν σαυτοῦ δρόμον. 25
 ΣΤ. τοῦτ' ἔστι τουτὶ τὸ κακὸν ὃ μ' ἀπολώλεκεν
 ὀνειροπολεῖ γὰρ καὶ καθεύδων ἵππικὴν.
 ΦΕ. πόσους δρόμους ἔλᾳ τὰ πολεμιστήρια ;
 ΣΤ. ἐμέ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.
 ἀτὰρ "τί χρέος ἔβα" με μετὰ τὸν Πασίαν ; 30
 τρεῖς μναῖ διφρίσκου καὶ τροχοῖν Ἀμυνία.
 ΦΕ. ἄπαγε τὸν ἵππον ἐξαλίσσας οἴκαδε.
 ΣΤ. ἀλλ', ὦ μέλ', ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,
 ὅτε καὶ δίκας ὠφλήκα χαῖτεροι τόκου
 ἐνεχυράσσεσθαι φασιν. 35
 ΦΕ. ἔτεόν, ὦ πάτερ,
 τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ' ὀλην ;
 ΣΤ. δάκνει με δήμαρχός τις ἐκ τῶν στρωμάτων.
 ΦΕ. ἔασον, ὦ δαιμόνιε, καταδαρθεῖν τί με.
 ΣΤ. σὺ δ' οὖν κάθεινδε τὰ δὲ χρέα ταῦτ' ἴσθ' ὅτι
 ἐς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέφεται. 40
 φεῦ.
 εἴθ' ὥφελ' ἢ προμνήστρι' ἀπολέσθαι κακῶς,

23. κοππατίαν.] A horse which had the letter koppa burnt as a mark on the shoulder. This mark implied that the horse came from the excellent studs of Corinth, where the breed was traced back by the register books to Pegasus. Passow, quoted by Mitchell. Several of the commentators, Kuster, Duker, Hermann, and Dindorf, are in great perplexity as to the

manner in which the hacking out of his own eye would have prevented Strepsiadēs from buying the horse : and therefore they would read ἐξεκόπη : nam si oculus equi antea excussus fuisset, noluisse eum emi Phidippides. (Hermann.) This is hypercriticism. Strepsiadēs only means, I would sooner have lost an eye, than lost all this money in horse-dealing.

And fetch my ledger : now I'll reckon up
 Who are my creditors, and what I owe them.
 Come, let me see then. Fifty pounds to Pasias !
 Why fifty pounds to Pasias ? what were they for ?
 O, for the hack from Corinth. O dear ! O dear !
 I wish my eye had been hacked out before—

PHEIDIPPIDES. (*In his sleep.*)

You are cheating, Philon ; keep to your own side.

STREPS. Ah ! there it is ! that's what has ruined me !

Why, in his very sleep he thinks of horses.

PHEID. (*In his sleep.*)

How many heats do the war-chariots run ?

STREPS. A pretty many heats you have run your father.

Now then, what debt assails me after Pasias ?

A curricule and wheels. Twelve pounds. Amynias.

PHEID. (*In his sleep.*)

Here, give the horse a roll, and take him home.

STREPS. You have rolled me *out* of house and home, my boy,

Cast in some suits already, while some swear

They will distrain for payment. PHEID. Good, my father,

What makes you toss so restless all night long ?

STREPS. There's a bumbailiff from the mattress bites me.

PHEID. Come now, I prithee, let me sleep in peace.

STREPS. Well then, you sleep : only be sure of this,

These debts will fall on your own head at last.

Alas, alas ! For ever cursed be that same matchmaker,

30. *τί χρεός ἔβα με.*] The Scholiast quotes Euripides, *τί χρεός ἔβα δῶμα*, enrolled among Dindorf's *Incert. fab. fragm.* 194.

37. *δήμαρχος.*] The Scholiast has a long note here on the nature and functions of these officers, from which Boeckh derives the account he gives in his *Public*

Economy of Athens. It is enough for our present purpose to remark that they were the officers who distrained for payment of debts : *ἐχρῆν τοὺς δημάρχους ἐνεχυρίαζειν τοὺς ἀγνώμονας τῶν χρεωστῶν.* The word is here used *παρὰ προσδοκίαν*, for *κόρις*, or *ψύλλα*.

- ἦτις με γῆμ' ἐπήρε τὴν σὴν μητέρα
 ἐμοὶ γὰρ ἦν ἄγροικος ἡδιστος βίος,
 εὐρωτιῶν, ἀκόρητος, εἰκὴ κείμενος,
 βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις. 45
 ἔπειτ' ἔγνημα Μεγακλέους τοῦ Μεγακλέους
 ἀδελφιδὴν ἄγροικος ὦν ἐξ ἄστεως,
 σεμνὴν, τρυφῶσαν, ἐγκεκοισυρωμένην.
 ταύτην δτ' ἐγάμουν, συγκατεκλινόμην ἐγὼ
 ὄζων τρυγὸς, τρασιᾶς, ἐρίων περιουσίας, 50
 ἢ δ' αὖ μύρου, κρόκου, καταγλωττισμάτων,
 δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.
 οὐ μὲν ἐρῶ γ' ὥς ἀργὸς ἦν, ἀλλ' ἐσπάθα.
 ἐγὼ δ' ἂν αὐτῇ θοῖμάτιον δεικνὺς τοδὶ
 πρόφασιν ἔφασκον, ὦ γύναι, λίαν σπαθῆς. 55
 ΘΕ. ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.
 ΣΤ. οἶμοι τί γάρ μοι τὸν πότην ἤπτες λύχνον ;
 δεῦρ' ἔλθ', ἵνα κλάης. ΘΕ. διὰ τί δῆτα κλαύσομαι ;
 ΣΤ. ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.
 μετὰ ταῦθ', ὅπως νῶν ἐγένεθ' υἱὸς οὔτοσι, 60
 ἐμοὶ τε δὴ καὶ τῇ γυναικὶ τὰγαθῇ,
 περὶ τοῦνόματος δὴ ἵντεῦθεν ἐλοιδορούμεθα
 ἢ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα,
 Ξάνθυππον ἢ Χάριππον ἢ Καλλιπιδὴν,

45. στεμφύλοις.] I have translated this word 'raisins:' and this would be correct were the scene not at Athens, but there it was confined to 'dried olives:' στέμφυλα, οἱ πολλοί, τὰ τῶν βοτρυῶν μετὰ τὸ ἐκπιεσθῆναι· οἱ δὲ Ἀττικοί, στέμφυλα, τὰ τῶν ἐλαῶν. Thomas Magister, quoted by Brunck.

48. ἐγκεκοισυρωμένην.] Cæsya was the name of the daughter whom Megacles gave

in marriage to Pisistratus, (Hdt. I. 60,) in order to unite the two factions. Indeed it seems to have been hereditary in the family. The ὁ Κοισύρας of Ach. 614, is called by the Scholiast, Megacles. This soliloquy is a humorous illustration of the truth of the advice of Pittacus, who when asked by a friend from Atarneus to recommend him which to choose, an aristocratic alliance or one in his own station, shewed

Who stirred me up to marry your poor mother.
 Mine in the country was the pleasantest life ;
 I was so rough, unpolished, independant ;
 Full of my sheep, and honey-bees, and raisins.
 Ah ! then I married—I a rustic—her
 A fine town-lady, niece of Megacles.
 A regular, proud, luxurious, Cæsyra.
 This wife I married, and we came together,
 I rank with cheese-racks, wine-lees, dripping wool ;
 She all with scents, and saffron, and tongue-kissings,
 Feasting, expense, and lordly modes of loving.
 She was not idle though, she was too fast.
 I told her once, shewing my only cloak,
 Threadbare and worn ; Wife, you're too fast by half.

SERVANT-BOY. Here's no more oil remaining in the lamp.

STREPS. O me ! what made you light the tippling lamp ?

Come and be whipp'd. SERV. Why, what would you whip me for ?

STREPS. Why did you put one of those thick wicks in ?

Well, when at last to me and my good woman

This hopeful son was born, our son and heir,

Why then we took to wrangle on the name.

She was for giving him some knightly name,

Callippides, Xanthippus, or Charippus :

him some boys whipping their tops, and then (says Callimachus)

Κείνων ἔρχεο, φησὶ, μετ' ἵχνια· χῶ μὲν ἐπέστη

Πλήσιον· οἱ δ' ἔλεγον τὴν κατὰ στυγὸν ἔλα. (Diog. Laert. vit. Pittacus.)

Compare Æschylus, Prom. Vinct. 890, *oveja con su pareda* : 'every sheep to its
τὸ κηδεῦσαι καθ' αὐτὸν ἀριστεύει μακρῶ· yoke-fellow : ' and the powerful lines of
 the Spanish proverb in Don Quixote, Cada Juvenal, vi. 167—71.

Malo Venusinam, quam te, Cornelia mater

Gracchorum, si cum magnis virtutibus affers

Grande supercilium, et numeras in dote triumphos.

Tolle tuum, precor, Hannibalem victumque Syphacem

In castris, et cum totâ Carthagine migra.

- ἐγὼ δὲ τοῦ πάππου ἴθιμην Φειδωνίδην. 65
 τέως μὲν οὖν ἐκρινόμεθ'· εἶτα τῷ χρόνῳ
 κοινῇ ξυνέβημεν καθέμεθα Φειδιππίδην.
 τοῦτον τὸν υἱὸν λαμβάνουσ' ἐκορίζετο,
 ὅταν σὺ μέγας ὦν ἄρμ' ἐλαύνῃς πρὸς πόλιν,
 ὥσπερ Μεγακλῆς, ξυστίδ' ἔχων. ἐγὼ δ' ἔφην, 70
 ὅταν μὲν οὖν τὰς αἰγας ἐκ τοῦ Φελλέως,
 ὥσπερ ὁ πατήρ σου, διφθέραν ἐνημμένος.
 ἀλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις,
 ἀλλ' ἵππερόν μου κατέχεεν τὸν χρημάτων.
 νῦν οὖν ὅλην τὴν νύκτα φροντίζων, ὁδοῦ 75
 μίαν εὗρον ἀτραπὸν δαιμονίως ἵπερφυᾶ,
 ἣν ἦν ἀναπέισω τουτονὶ, σωθήσομαι.
 ἀλλ' ἐξεγείραι πρῶτον αὐτὸν βούλομαι.
 πῶς δῆτ' ἂν ἡδιστ' αὐτὸν ἐπεγείραιμι; πῶς;
 Φειδιππίδην, Φειδιππίδιον. ΦΕ. τί, ὦ πάτερ; 80
 ΣΤ. κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.
 ΦΕ. ἰδοῦ. τί ἔστιν; ΣΤ. εἰπέ μοι, φιλεῖς ἐμέ;
 ΦΕ. νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον.
 ΣΤ. μή μοι γε τοῦτον μηδαμῶς τὸν ἵππιον
 οὗτος γὰρ ὁ θεὸς αἰτιός μοι τῶν κακῶν. 85
 ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,
 ὦ παῖ, πιθοῦ. ΦΕ. τί οὖν πίθωμαι δῆτά σοι;
 ΣΤ. ἔκστρεψον ὡς τάχιστα τοὺς σαιτοῦ τρόπους,

65. τοῦ πάππου—Φειδωνίδην.] This Attic custom is very well known. ἵπ-
 πόνικος Καλλίου καὶ ἵππονίκου Καλλίας,
 Aves 283. So the Etymologicon Magnum
 says, that the name of Phoebus was derived
 ἀπὸ Φοίβης μάμης, νομικῶς. But the fact
 is that this custom pervaded the whole
 ancient world. Thus, in Herodotus we
 find, to take no more examples, in Persia,

Phraortes, Daioces, Phraortes: in Egypt,
 Necho, Psammitichus, Necho.

69. πόλιν.] It need hardly be re-
 marked, that πόλις (as well as the trans-
 lation, rock) was commonly used to desig-
 nate the Acropolis of Athens. Cf. Equites
 1093. Thuc. ii. 15. The reference is to the
 grand procession in the Panathenaic ju-
 bilee: the ξυστίδα being, as the Scholiast

I wished, Phidonides, his grandsire's name.
 Thus for some time we argued : till at last
 We compromised it in Phidippides.
 This boy she took, and used to spoil him, saying,
 Some day you'll drive in purple to the Rock,
 Like Megacles, your uncle : whilst I said,
 Some day you'll drive our goats from yonder hills,
 In rough inverted hides, like me your father.
 Well, he cared nought for my advice, but soon
 A galloping consumption caught my fortunes.
 Now cogitating all night long, I've found
 One way, one marvellous transcendant way,
 Which, if he'll follow, we may yet be saved.
 So,—but, however, I must rouse him first ;
 But how to rouse him kindest ? that's the rub.
 Phidippides, my sweet one. * PHEID. Well, my father.

STREPS. Shake hands, Phidippides, shake hands and kiss me.

PHEID. There ; what's the matter ? STREPS. Dost thou love me, boy ?

PHEID. Ay ! by Poseidon there, the God of horses.

STREPS. No, no, not that : miss out the God of horses,
 That God's the origin of all my evils.

But if you love me from your heart and soul,

My son, obey me. PHEID. Well, and what's your will ?

STREPS. Strip with all speed, strip off your present habits,

says, the πορφυρίδα ἣν οἱ ἡνίοχοι φοροῦσι former, are depicted by Juvenal, Sat. xiv.
 μέχρι νῦν, πομπεύοντες. The comparison 186. An old Marsian shepherd is the
 of the courtly and shepherd life, and the speaker.
 evils attendant upon the choice of the

Nil vetitum fecisse volet (*he says to his sons*) quem non pudet alto
 Per glaciem perone tegi : qui submovet Euros
 Pellibus inversis (διφθέραν ἐνσημμένους) : Peregrina ignotaque nobis
 Ad scelus atque nefas, quæcunque est, purpura (ξυρτίς) ducit.

- καὶ μάθων' ἐλθὼν ἂν ἐγὼ παραινέσω.
 ΦΕ. λέγε δὴ, τί κελεύεις ; ΣΤ. καὶ τι πείσει ; ΦΕ. πείσομαι, 90
 νῆ τὸν Διόνυσον. ΣΤ. δεῦρό νιν ἀπόβλεπε.
 ὁρᾷς τὸ θύριον τοῦτο καὶ τῷκίδιον ;
 ΦΕ. ὁρῶ. τί οὖν τοῦτ' ἐστὶν ἐτεόν, ὦ πάτερ ;
 ΣΤ. ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον.
 ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν 95
 λέγοντες ἀναπείθουσιν ὥς ἔστιν πνιγεὺς
 κᾶστιν περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἄνθρακες.
 οὔτοι διδάσκουσ', ἀργύριον ἦν τις διδῶ,
 λέγοντα νικᾶν καὶ δίκαια κᾶδικα.
 ΦΕ. εἰσὶν δὲ τίνες ; 100
 ΣΤ. οὐκ οἶδ' ἀκριβῶς τοῦνομα
 μεριμνοφροντισταὶ καλοὶ τε κἀγαθοί.
 ΦΕ. αἰβοί, πονηροί γ', οἶδα. τοὺς ἀλαζόνας,
 τοὺς ὠχριῶντας, τοὺς ἀνυποδήτους λέγεις
 ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.
 ΣΤ. ἦ ἦ, σιώπα· μηδὲν εἴπης νήπιον. 105
 ἀλλ' εἴ τι κήδει τῶν πατρώων ἀλφίτων,
 τούτων γενοῦ μοι, σχασάμενος τὴν ἵππικήν.
 ΦΕ. οὐκ ἂν μὰ τὸν Διόνυσον, εἰ δόλης γέ μοι

96. πνιγεὺς.] A passage is quoted from the Aves, 1001, where Meton maintains the same theory: the Scholiast attributes it to Hippo, a disciple of Pythagoras. Mitchell, and apparently Welcker, consider this opinion of Hippo to have been derived from two doctrines of his Master: 1st., that fire was the spirit of life which comprehended the Deity, the heavenly bodies, and the soul of man, but that our flesh, forbidding the soul to put forth its full energies, resembled the coal which, containing the fire, hinders it from

bursting out: 2nd., that the atmosphere, ἀήρ, was the power that subjected us to the ills of mortality, quenching and smothering the heavenly flame as the couvrefeu, πνιγεὺς, extinguishes the earthly fire.

98. ἀργύριον.] It need hardly be stated to the reader of Plato and Xenophon, how wholly untrue this insinuation is. One passage quoted by Spanheim from the Memorabilia of Xenophon will suffice, εἰθαύμαζε δὲ (ὁ Σωκράτης) εἴ τις ἀρετὴν ἐπαγγελλόμενος, ἀργύριον πράττειτο, I. ii. 7. See that and the next section. In the fol-

And go and learn what I'll advise you to.

PHEID. Name your commands. STREPS. Will you obey? PHEID. I will,
By Dionysus! STREPS. Well then, look this way.

See you that wicket and the lodge beyond?

PHEID. I see: and prithee what is that, my father?

STREPS. That is the thinking-house of sapient souls.

There dwell the men who teach—aye, who persuade us,

That Heaven is one vast fire-extinguisher

Placed round about us, and that we're the cinders.

Aye, and they'll teach (only they'll want some money,)

How one may speak and conquer, right or wrong.

PHEID. Come, tell their names.

STREPS. Well, I can't quite remember,

But they're deep thinkers, and true gentlemen.

PHEID. Out on the rogues! I know them. Those rank pedants,

Those mealy, unshod vagabonds you mean:

That Chærephon, and Socrates, poor devil.

STREPS. Oh! Oh! hush! hush! don't use those foolish words;

But if the sorrows of my barley touch you,

Enter their Schools and cut the Turf for ever.

PHEID. I wouldn't go, so help me Dionysus,

lowing passage of Andocides de *Mysteriis*.

'Αγύρριος οὔτωσι, ὁ καλὸς κάγαθος, ἀρχώτης
ἐγένετο τῆς πενηκοστῆς μετέσχον δ'
αὐτῷ οὔτοι πάντες οἱ παρασυλλεγίντες . . .
. . . οἱ διὰ τοῦτο ἔμοιγε δοκοῦσι συλλεγῆναι
ἐκεῖσε, ἢν' αὐτοῖς ἀμφοτέρα ἦ, καὶ μὴ ὑπερ-
βάλλουσι λαβεῖν ἀργυρίον, καὶ ὀλίγου πρα-
θείσης μετασχεῖν, p. 17. I would venture
against the authority of the MSS. and
Edda. to read 'Αγύρριον for ἀργυρίον. It
is absurd to suppose that the tradesmen
who combined with Agyrrhius to defraud
the government, should both receive a

bribe for not outbidding him, and also
share in the spoils: besides where 'Αγύρ-
ριος is read just before, several manuscripts
have ἀργύριος, so that we need not hesitate
to make the same change here: the mean-
ing then will be, that as they did not out-
bid him, Agyrrhius got it, and they shared
in the spoils.

103. ὠχρίωντας.] ὠχρότης is the com-
plexion superinduced by excessive study,
like pallor in the Roman poets. Hoc est
quod palles? (Persius.) Who also calls
Pirene, pallida, from the same idea.

τοὺς φασιανοὺς οὗς τρέφει Λεωγόρας.

ΣΤ. ἴθ', ἀντιβολῶ σ', ὃ φίλτατ' ἀνθρώπων ἐμοί,
ἐλθὼν διδάσκου. ΦΕ. καὶ τί σοι μαθήσομαι ; 110

ΣΤ. εἶναι παρ' αὐτοῖς φασιν ἄμφω τῷ λόγῳ,
τὸν κρείττον', ὅστις ἐστὶ, καὶ τὸν ἥττονα.
τούτοιον τὸν ἕτερον τοῖν λόγοις, τὸν ἥττονα,
νικᾶν λέγοντά φασι τὰδικώτερα. 115

ἦν οὖν μάθης μοι τὸν ἄδικον τούτον λόγον,
ἃ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρεῶν
οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί.

ΦΕ. οὐκ ἂν πιθοίμην· οὐ γὰρ ἂν τλαίην ἰδεῖν
τοὺς ἵππείας τὸ χρώμα διακεκναισμένος. 120

ΣΤ. οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει,
οὔτ' αὐτὸς οὔθ' ὁ ζύγιος οὔθ' ὁ σαμφόρας·
ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.

ΦΕ. ἀλλ' οὐ περιόψεται μ' ὁ θεῖος Μεγακλῆς
ἄνιππον. ἀλλ' εἴσειμι, σοῦ δ' οὐ φροντιῶ. 125

109. φασιανούς.] 'Commentators are divided,' says Mr. Mitchell, 'as to whether we are to understand by this word a *pheasant* or a *horse*: [Athenæus, though Dindorf considers the passage spurious, Anna le Fevre, (afterwards Madame Dacier,) Kuster,] Bentley, Brunck, and Schütz, maintain the former opinion: [Thom. Magister], Wieland, Hermann, [and Lobeck] the latter.' So does Dindorf, who says φασιανικοὶ is the form used to designate pheasants. I quite agree with him and Hermann, that Brunck's objection to the illogical expression, 'I would not give up horses for the best breed of horses in Athens,' goes rather against him than for him. Poets are often illogical for effect: so Juvenal, 'The will is as bad as

the deed: and if the mere will is so bad, how much worse must the deed be.' Sat. xiii. 209-10. Again, 'Nature designed man to defend man in war: instead of this, man wages war himself.' Sat. xv.; and shortly after; 'If Pythagoras thought it as bad to eat brute's flesh as man's, how much more horrified would he be to hear of man's flesh being eaten.' I may add in favour of my version 'racers,' though more as an illustration than a proof, that the notorious Andocides, the informer in the case of the mutilation of the Hermæ, who was the son of this Leogoras, pleads an alibi on that night (in his speech de Mysteriis, p. 9) on the ground that he had been thrown from a colt he was riding, and was so seriously injured that he was

For all Leogoras's breed of Racers !

STREPS. Go, I beseech you, dearest, dearest son,

Go and be taught. PHEID. And what would you have me learn ?

STREPS. 'Tis known that in their Schools they keep two Logics,

The Worse, Zeus save the mark, the Worse and Better.

This Second Logic then, I mean the Worse one,

They teach to talk unjustly and—prevail,

Think then, you only learn that Unjust Logic,

And all the debts, which I have incurred through you,—

I'll never pay, no, not one farthing of them.

PHEID. I will not go. It were a burning shame.

How could I speak to knights, a yellow pedant !

STREPS. O ! then, by Zeus, you've ate your last of mine,

You, and your coach-horse, and your out-rider :

Out with you ! Go to pot, for all I care.

PHEID. But uncle Megacles won't leave me long

Without a horse : I'll go to him : good bye.

forced to be carried home on a stretcher.

112. ἀμφω τὸ λόγῳ.] The art of making the worse appear the better cause, ascribed by Milton (*Paradise Lost*, ii. 113) to Belial, received Protagoras of Abdera, as its first exponent in Greece. It flowed naturally from his celebrated maxim, (against which Plato so eloquently argues in the *Theætetus*,) which made man the criterion of truth, or in other words looked upon truth as subjective, and therefore mutable, not objective and independent, Πάντων μέτρον ἄνθρωπος. It was he who introduced the custom of teaching his disciples to argue for and against a given thesis with equal plausibility and ingenuity. See on this subject, and indeed on the whole sophistical theory, Müller's ad-

mirable thirty-second chapter in his literature of Greece, whose view of that school has not been in the least degree shaken by the counter arguments, themselves so sophistically advanced, in the able but unscrupulous volumes of Mr. Grote. How little this charge of Aristophanes is applicable to Socrates, all must know : yet it may have received some colour from the negative method of Socrates, evident in so many other ways ; and also, I would observe, in the fact that he held that his genius only forbid, never bid him to pursue any course of action ; σημαίνει ἀποτροπήν, προτρέπει δὲ οὐδέποτε. *Theages*, 128 D. *Phædrus*, 242 B.C. Nunquam impellenti, semper revocanti paruit. *Cicero de Div.* i. 54.

- ΣΤ. ἀλλ' οὐδ' ἐγὼ μέντοι πεσὼν γε κείσομαι
 ἀλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι
 αὐτὸς βαδίζων εἰς τὸ φροντιστήριον.
 πῶς οὖν γέρων ὦν ἀπιλήσμων καὶ βραδὺς
 λόγων ἀκριβῶν σχινδαλᾶμους μαθήσομαι ; 180
 ἱτητέον. τί ταῦτ' ἔχων στραγγεύομαι,
 ἀλλ' οὐχὶ κόπτω τὴν θύραν ; παῖ, παιδίον.
- ΜΑΘ. βάλλ' ἐς κόρακας· τίς ἐσθ' ὁ κόψας τὴν θύραν ;
- ΣΤ. Φεῖδωνος υἱὸς Στρεψιάδης Κικυννόθεν.
- ΜΑΘ. ἀμαθής γε νῆ Δί', ὅστις οὕτωσι σφόδρα 185
 ἀπεριμερίμνως τὴν θύραν λελάκτικας
 καὶ φροντιῖδ' ἐξήμβλωκας ἐξευρημένην.
- ΣΤ. σύγγνωθί μοι· τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.
 ἀλλ' εἰπέ μοι τὸ πρῶγμα τοῦ ξημβλωμένου.
- ΜΑΘ. ἀλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν. 140
- ΣΤ. λέγε νυν ἐμοὶ θαρρῶν· ἐγὼ γὰρ οὔτωσι
 ἦκω μαθητῆς εἰς τὸ φροντιστήριον.
- ΜΑΘ. λέξω. νομίσαι δὲ ταῦτα χρὴ μυστήρια.
 ἀνῆρετ' ἄρτι Χαιρεφῶντα Σωκράτης
 ψύλλαν ὁπόσους ἄλλοιτο τοὺς αὐτῆς πόδας 145
 δακούσα γὰρ τοῦ Χαιρεφῶντος τὴν ὀφρύν
 ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.
- ΣΤ. πῶς δῆτα τοῦτ' ἐμέτρησε ; ΜΑΘ. δεξιότατα.
 κερὸν διατῆξας, εἶτα τὴν ψύλλαν λαβὼν

137. ἐξήμβλωκας.] The reader will understand the allusion from the following translation of a passage in the Theætetus. Theætetus is describing his own difficulties to Socrates. Why, you are in travail (ὠδίνεις), says Socrates. I don't know about that, replies Theætetus, but I am describing my real feeling. Are you not aware, asks Socrates, that my mother was

Phænarete, a most splendid and capital midwife, (μαῖα)? Yes: I am aware of that, says Theætetus. But perhaps you are not aware, continues the philosopher, that I myself practise the same art. No indeed, says Theætetus. Well then, I do, he says, but don't you go and tell any one about it; and then Socrates enters into a long discussion on the art of midwifery,

STREPS. I'm thrown, by Zeus, but I won't long lie prostrate.
 I'll pray the Gods and send myself to school :
 I'll go at once and try their thinking house.
 Stay : how can I, forgetful, slow, old fool,
 Learn the nice hair-splittings of subtle Logic.
 Well, go I must. 'Twont do to linger here.
 Come on, I'll knock the door. Boy. Ho, there. Boy.

STUDENT. (*Within.*)

Ugh ! Go to pot ! who's knocking at the door ?

STREPS. Me ! Phidon's son : Strepsiades of Cicynna.

STUD. Why, what a clown you are ! so viciously,
 Rudely, and carelessly, to kick our door !
 You've made my cogitation to miscarry.

STREPS. Forgive me : I'm an awkward country fool.
 But tell me, what was that I made miscarry ?

STUD. 'Tis not allowed : Students alone may hear.

STREPS. O that's all right : you may tell *me* : I'm come
 To be a student in your thinking-house.

STUD. Come then. But they're high mysteries, remember.
 'Twas Socrates was asking Chærephon,
 How many feet of its own a flea could jump.
 For one had just bit Chærephon's huge eyebrow,
 Then off it hopped, and pitched on Socrates.

STREPS. How did he measure this ? STUD. Most cleverly.
 He warmed some wax, and then he caught the flea,

μαιευτική τέχνη, (in which the word ἀμβλίσκειν occurs more than once,) tending to prove that he is an intellectual accoucheur, whose trade, being to deliver the teeming brains of young men, differs from that of his mother only τῇ τε ἀνδρας ἀλλὰ μὴ γυναῖκας μαιεύεσθαι, καὶ τῇ τὰς ψυχὰς αὐτῶν τικτούσας ἐπισκοπεῖν, ἀλλὰ μὴ τὰ

σώματα, 148—151.

146. Χαιρεφῶντος τὴν ὀφρύν.] ὁ μὲν γὰρ μεγάλως εἶχε τὰς ὀφρὺς ὁ Χαιρεφῶν ὁ δὲ φαλακρὸς ἦν ὁ Σωκράτης. Scholiast : who proceeds to reprove the poet for making a flea a biped in line 150, seeing λέγεται εἶς ἔχειν πόδας.

- ἐνέβαψεν εἰς τὸν κηρὸν αὐτῆς τὴν πόδε,
 καὶ ψυχρίσῃ περιέφυσαν Περσικαί.
 ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον. 150
- ΣΤ. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.
 ΜΑΘ. τί δῆτ' ἂν, ἕτερον εἰ πύθοιο Σωκράτους
 φρόντισμα ; ΣΤ. ποῖον ; ἀντιβολῶ, κάτειπέ μοι. 155
- ΜΑΘ. ἀνήρετ' αὐτὸν Χαιρεφῶν ὁ Σφήττιος
 ὁπότερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας
 κατὰ τὸ στόμ' ἄδειν, ἢ κατὰ τοῦρροπύγιον.
 ΣΤ. τί δῆτ' ἐκείνος εἶπε περὶ τῆς ἐμπίδος ;
 ΜΑΘ. ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος 160
 στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν
 βίᾳ βαδίζειν εὐθὺ τοῦρροπυγίου
 ἔπειτα κοῖλον πρὸς στενῷ προσκείμενον
 τὸν πρωκτὸν ἡγεῖν ὑπὸ βίας τοῦ πνεύματος.
 ΣΤ. σάλπυγξ ὁ πρωκτός ἐστιν ἄρα τῶν ἐμπίδων. 165
 ὦ τρισμακάριος τοῦ διεντερεύματος.
 ἢ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην
 ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος.
 ΜΑΘ. πρῶην δέ γε γνώμην μεγάλην ἀφηρέθη
 ὑπ' ἀσκαλαβώτου. ΣΤ. τίνα τρόπον ; κάτειπέ μοι. 170
- ΜΑΘ. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς
 καὶ τὰς περιφορὰς, εἴτ' ἄνω κεχηνότος
 ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχεσεν.
 ΣΤ. ἦσθην γαλεώτη καταχέσαντι Σωκράτους·
 ΜΑΘ. ἐχθὲς δέ γ' ἡμῶν δεῖπνον οὐκ ἦν ἐσπέρας. 175
 ΣΤ. εἰεν· τί οὖν πρὸς τάλφιτ' ἐπαλαμήσατο ;

152. ἀνεμέτρει.] Butler therefore was when he boasts that his "profound gym-
 unjust to our experimental philosophers nosophist" Sidrophel had learnt

How many scores a flea will jump
 Of his own length, from head to rump,
 Which Socrates and Chærephon
 In vain assayed so long agon.

And dipped its feet into the wax he'd melted :
Then let it cool, and there were Persian slippers !
These he took off, and so he found the distance.

STREPS. O Zeus and king, what subtle intellects !

STUD. What would you say then if you heard another,
Our Master's own ? STREPS. O come, do tell me that.

STUD. Why, Chærephon was asking him in turn,
Which theory did he sanction ; that the gnats
Hummed through their mouth, or backwards, through the tail ?

STREPS. Aye, and what said your Master of the gnat ?

STUD. He answered thus : the entrail of the gnat
Is small : and through this narrow pipe the wind
Rushes with violence straight towards the tail ;
There, close against this pipe, the hollow rump
Receives the wind, and whistles to the blast.

STREPS. So then the rump is trumpet to the gnats !
O happy, happy in your entrail-learning :
Full surely need he fear, nor debts, nor duns,
Who knows about the entrails of the gnats.

STUD. And yet, last night a mighty thought we lost
Through a green lizard. STREPS. Tell me, how was that ?

STUD. Why, as himself, with eyes and mouth wide open,
Mused on the moon, her paths and revolutions,
A lizard from the roof squirted full on him.

STREPS. He, he, he, he. I like the lizard's spattering Socrates.

STUD. Then yesterday, poor we, we'd got no dinner.

STREPS. Hah ! what did he devise to do for barley ?

On the contrary their investigation appears
to have been perfectly satisfactory, and by
on means *in vain*.

156. *ἀνίπερ*.] I have unwittingly in

my translation fallen upon Reiske's emen-
dation of *ἀνίπερο*, which however I have
not ventured to admit into the text.

- ΜΑΘ. κατὰ τῆς τραπέζης καταπάσας λεπτὴν τέφραν,
κάμψας ὀβελίσκον, εἶτα διαβήτην λαβὼν,
ἐκ τῆς παλαίστρας θοῖμάτιον ὑφείλετο.
- ΣΤ. τί δῆτ' ἐκείνον τὸν Θαλῆν θαυμάζομεν ; 180
ἄνοιγ' ἄνοιγ' ἀνύσας τὸ φροντιστήριον,
καὶ δείξον ὥς τάχιστα μοι τὸν Σωκράτη.
μαθητιῶ γάρ· ἄλλ' ἄνοιγε τὴν θύραν.
ὦ Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία ;
- ΜΑΘ. τί ἐθαύμασας ; τῷ σοι δοκοῦσιν εἰκέναι ; 185
ΣΤ. τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.
ἀτὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν οὗτοί ;
- ΜΑΘ. ζητοῦσιν οὗτοι τὰ κατὰ γῆς. ΣΤ. βολβούς ἄρα
ζητοῦσι. μή νυν τουτογὶ φροντίζετε·
ἐγὼ γὰρ οἶδ' ἵν' εἰσὶ μεγάλοι καὶ καλοί. 190
τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες ;
- ΜΑΘ. οὗτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.
ΣΤ. τί δῆθ' ὁ πρωκτὸς ἐς τὸν οὐρανὸν βλέπει ;
- ΜΑΘ. αὐτὸς καθ' αὐτὸν ἀστρονομεῖν διδάσκεται.
ἄλλ' εἰσιθ', ἵνα μὴ 'κείνος ἡμῖν ἐπιτύχη. 195
ΣΤ. μήπω γε μήπω γ', ἄλλ' ἐπιμεινάντων, ἵνα
αὐτοῖσι κοινώσω τι πραγμάτων ἐμόν.
- ΜΑΘ. ἄλλ' οὐχ οἷόν τ' αὐτοῖσι πρὸς τὸν ἀέρα
ἔξω διατρίβειν πολλὴν ἄγαν ἐστὶν χρόνον.
ΣΤ. πρὸς τῶν θεῶν, τί γὰρ τὰδ' ἐστίν ; εἰπέ μοι. 200
- ΜΑΘ. ἀστρονομία μὲν αὕτη. ΣΤ. τουτὶ δὲ τί ;
- ΜΑΘ. γεωμετρία. ΣΤ. τοῦτ' οὖν τί ἐστι χρήσιμον ;
- ΜΑΘ. γῆν ἀναμετρεῖσθαι. ΣΤ. πότερα τὴν κληρουχικὴν ;
- ΜΑΘ. οὐκ, ἀλλὰ τὴν σύμπασαν. ΣΤ. ἀστεῖον λέγεις.

177—179. No distinct meaning can, I think, be extracted from this passage. It appears to have been intended, as Mr. Mitchell observes, to mystify Strepsiades : it has certainly had the effect of mystify-

ing Scholars.

180. Θαλῆν.] Bergler quotes Plautus, Captivi, ii. 2. 24. Tyndarus, one of the captives from Elis, says,

- STUD. He sprinkled on the table—some fine sand—
 He bent a spit—he raised some compasses—
 And—bagged a mantle from the Wrestling School.
- STREPS. My stars! Why Thales was a fool to this!
 O open, open, wide the study door,
 And shew me, shew me, shew me, Socrates.
 I die to be a student. Burst the door.
 O Heracles, what kind of beasts are these!
- STUD. Why, what's the matter? what d'ye think they're like?
- STREPS. Like? why those Spartans whom we caught at Pylus:
 What makes them fix their eyes so on the ground?
- STUD. They seek things underground. STREPS. O! to be sure.
 They're seeking mushrooms. Hollo! don't look there,
 I'll tell you where the best and finest grow.
 Look! why do those stoop down so very much?
- STUD. They're diving deep into the deepest secrets.
- STREPS. Then why's their rump turned up towards the sky?
- STUD. It's taking private lessons on the stars.
- (To the other Students.)
 Come, come: get in: HE'll catch us presently.
- STREPS. Not yet! not yet! just let them stop one moment,
 While I impart a little matter to them.
- STUD. No, no: they must go in: 'twould never do
 To expose themselves too long to the open air.
- STREPS. O! by the Gods, now, what are these? do tell me.
- STUD. This is Astronomy. STREPS. And what is this?
- STUD. Geometry. STREPS. Well, what's the use of that?
- STUD. To mete out lands. STREPS. What, for allotment grounds?
- STUD. No, but all lands. STREPS. A choice idea, truly.

Eugepæ!

Thalem talento non emam Milesium,
 Nam ad sapientiam hujus nimius nugator fuit.

And Aves 1009, where Peisthetærus says Rudens, iv. 3. 64. Gripus says to Tracha-
 of Meton; ἄσπετος Θάλης. Add Plautus Ilio; Salve, Thales.

- τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον. 205
ΜΑΘ. αὕτη δέ σοι γῆς περίοδος πάσης. ὁρᾷς ;
αἶδε μὲν Ἀθῆναι. **ΣΤ.** τί σὺ λέγεις ; οὐ πείθομαι,
ἐπεὶ δικαστὰς οὐχ ὁρῶ καθημένους.
ΜΑΘ. ὥς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.
ΣΤ. καὶ ποῦ Κικυννῆς εἰσὶν οὐμοὶ δημόται ; 210
ΜΑΘ. ἐνταῦθ' ἔνειςιν. ἡ δέ γ' Εὐβοί', ὥς ὁρᾷς,
ἡδὲ παρατέταται μακρὰ πόρρω πάνυ.
ΣΤ. οἷδ'. ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.
ἀλλ' ἡ Λακεδαιμῶν ποῦ 'στιν ; **ΜΑΘ.** ὅπου 'στίν ; αὕτηί.
ΣΤ. ὥς ἐγγὺς ἡμῶν. τοῦτο πάνυ φροντίζετε, 215
ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.
ΜΑΘ. ἀλλ' οὐχ οἷόν τε νῆ Δί'. **ΣΤ.** οἰμώξεσθ' ἄρα.
φέρει τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ ;
ΜΑΘ. αὐτός. **ΣΤ.** τίς αὐτός ; **ΜΑΘ.** Σωκράτης.
ΣΤ. ὦ Σώκρατες. 220
ἴθ' οὗτος, ἀναβήσον αὐτόν μοι μέγα.
ΜΑΘ. αὐτὸς μὲν οἶν σὺ κάλεσον· οὐ γάρ μοι σχολή.
ΣΤ. ὦ Σώκρατες,

204. ἀστείον λέγεις. Τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον.] All the commentators acquiesce in the old version, Facete dicis : est enim hoc inventum popolare et utile. But this, without looking at the Greek, seems remarkably tame ; the γὰρ requires something more than Facete dicis to precede it : γοῦν would suit that translation better. But there is a passage in the Phædrus which clears up the whole difficulty in a moment. It runs as follows : ὦ γενναῖος, εἴθε γράψειεν ὥς χρή πένητι (χαρίζεσθαι) μᾶλλον ἢ πλουσίῳ, καὶ πρεσβυτέρῳ μᾶλλον ἢ νεωτέρῳ, καὶ ὅσα ἄλλα ἐμοὶ τε πρόσσεστιν καὶ τοῖς πολλοῖς ἡμῶν ἢ γὰρ ἂν ἈΣΤΕΙΟΙ καὶ ΔΗΜΩΦΕΛΕΙΣ οἱ

λόγοι, p. 227 : where Stallbaum rightly enough remarks, elegantem esse ambiguitatem in vocabulo, ἀστείον, quod de elegantia atque urbanitate, et de communi utilitate capiendum ; but without any reference to these lines of Aristophanes. The double entendre can hardly be kept up in English. My own translation is bad. A play on the word 'civil' would, I think, be worse : but the Latin translation should evidently be, Urbane dicis : urbi enim utile est callidum hoc commentum.

209. Ἀττικὸν τὸ χωρίον.] This may have given rise to the anecdote recorded by Ælian, which is thus described by Dr. Wordsworth, Greece, p. 63. Alcibiades

Then every man may take his choice, you mean.

STUD. Look ; here's a chart of the whole world. D'ye see ?

This city's Athens. STREPS. Athens ? I like that.

I see no jury sitting. That's no Athens.

STUD. In very truth, this is the Attic ground.

STREPS. And where then are my townsmen of Cicynna ?

STUD. Why, there-about ; and here, you see, Eubœa :

Here, reaching out a long way by the shore.

STREPS. Yes, overreached by us and Pericles.

But now, where's Sparta ? STUD. Let me see : O, here.

STREPS. Heavens ! how near us. O do please manage this

To shove her off from us, a good deal further.

STUD. We can't do that by Zeus. STREPS. The worse for you.

Hollo ! who's that ? that fellow in the basket ?

STUD. That's HE. STREPS. Who's HE ? STUD. 'Tis Socrates.

STREPS. Socrates !

You sir, call out to him as loud as you can.

STUD. Call him yourself : I have not leisure now.

STREPS. Socrates ! Socrates !

one day was taken by Socrates to a building in the city of Athens, in which maps of different countries were collected. The philosopher directed the attention of his young friend to a chart of the habitable world, as far as it was then known to the geographers of Greece, with the intention of diminishing the pride in which the latter appeared to indulge in consequence of the extent of his territorial possessions on the Athenian soil. He desired him to point out the position of Attica on the map. Alcibiades did so. Now shew me there, said Socrates, the situation of your own estate. How is it possible ? replied

the other : can you expect that my domains should appear there, where even Attica itself occupies so small a space ?

218. *παρέρχθη.*] *Stretched on the rack.* This refers to the subjection of Eubœa by Pericles just before the thirty years' truce, when the Athenian *κληρουχία* was planted at Histia. Thucydides, i. 114.

219. *ὁ Σόκρατες.*] Strepsiades roars out ; Socrates, wrapt in contemplation, does not hear him. The student, afraid to interrupt his meditations, excuses himself by suddenly recollecting a press of business, and retires.

- ὦ Σωκρατίδιον. ΣΩ. τί με καλεῖς, ὦ φήμερε ;
 ΣΤ. πρῶτον μὲν ὃ τι δρᾷς, ἀντιβολῶ, κάτειπέ μοι.
 ΣΩ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. 225
 ΣΤ. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,
 ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ. ΣΩ. οὐ γὰρ ἂν ποτε
 ἐξεύρον ὀρθῶς τὰ μετέωρα πράγματα,
 εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα
 λεπτήν καταμίξας εἰς τὸν ὅμοιον ἀέρα. 230
 εἰ δ' ὦν χαμαὶ τᾶν κατῶθεν ἐσκόπουν,
 οὐκ ἂν ποθ' εὖρον οὐ γὰρ ἀλλ' ἡ γῆ βία
 ἔλκει πρὸς αὐτὴν τὴν ἱκμάδα τῆς φροντίδος.
 πάσχει δὲ ταυτὸ τοῦτο καὶ τὰ κάρδαμα.
 ΣΤ. τί φῆς ; 235
 ἡ φροντίς ἔλκει τὴν ἱκμάδ' εἰς τὰ κάρδαμα ;
 ἴθι νυν, κατάβηθ', ὦ Σωκρατίδιον, ὥς ἐμέ,
 ἵνα με διδάξης ὧν περ ἔνεκ' ἐλήλυθα.
 ΣΩ. ἦλθες δὲ κατὰ τί ; ΣΤ. βουλόμενος μαθεῖν λέγειν.
 ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων 240
 ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.
 ΣΩ. πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γεινόμενος ;
 ΣΤ. νόσος μ' ἐπέτριψεν ἱππικῇ, δεινὴ φαγείν.
 ἀλλὰ με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγουν,
 τὸν μηδὲν ἀποδιδόντα. μισθὸν δ' ὄντιν' ἂν 245

227. οὐκ ἀπὸ τῆς γῆς, εἴπερ.] sc. δεῖ
 ὑπερφρονεῖν. Kuster, Bergler, Dindorf.
 Εἴπερ ἔξεστιν ὑπερφρονεῖν. Brunck : and
 Reiske would even correct the passage.
 But there is no difficulty whatever : εἴπερ
 is, 'if so be,' sc., that you do despise them.
 It is frequently used in the same elliptical
 way in the Ethics. See I. x. 14 : 'He
 does not,' says Aristotle, 'become happy
 again in a hurry, ἀλλ' εἴπερ, ἐν πολλῷ
 τιμὴ χρόνῳ καὶ τελείῳ, i. e. if he does at

all.' v. ix. 9 : οὐκ ἀδικεῖται, ἀλλ' εἴπερ,
 βλέπεται ; cf. Id. viii. 2, 3, and x. 4, 2.
 Strepsiades means to say, 'It is not so bad
 as I feared : even if you do condemn (a
 sort of misnomer for the Socratic con-
 tem-plate : so in the original, περιφρονῶ,
 ὑπερφρονεῖς,) the Gods, at any rate you do
 it from a basket.' So Plato's Republic, 497,
 E. I see Mitchell takes the same view,
 and adduces some of the above passages.

234. τὰ κάρδαμα.] An allusion to the

- Sweet Socrates! SOCR. Mortal! why call'st thou me?
- STREPS. O, first of all, please tell me what you are doing.
- SOCR. I walk on air, and contem-plate the Sun.
- STREPS. O then from a basket you condemn the Gods,
And not from the earth, at any rate? SOCR. Most true.
I could not have searched out celestial matters
Without suspending judgment, and infusing
My subtle spirit with the kindred air.
If from the ground I were to seek these things,
I could not find: so surely doth the earth
Draw to herself the essence of our thought.
The same too is the case with water-cress.
- STREPS. Hillo! what's that?
Thought draws the essence into water-cress?
Come down, sweet Socrates, more near my level,
And teach the lessons which I come to learn.
- SOCR. And wherefore art thou come? STREPS. To learn to speak.
For owing to my horrid debts and duns,
My goods are seized, I'm robbed, and mobbed, and plundered.
- SOCR. How did you get involved with your eyes open?
- STREPS. A galloping consumption seized my money.
Come now: do let me learn the unjust Logic
That can shirk debts: now do just let me learn it.

homely imagery so familiar to the readers of Plato and Xenophon. 'To hear Socrates talk,' says Alcibiades in the Symposium of Plato, 'appears to a superficial observer very ridiculous, for his conversation is all about donkeys, and coppersmiths, and cobblers, and tanners: but look deeper, and you will find that there is a hidden meaning in all this, a meaning full of virtue, piety, and divinity: like the sculp-

tured figures of Silenus, which, without, are coarse, and rude, and repulsive, but within, are the images of the Gods.' In what follows, Strepsiades catches at the word *καρδαμα*, probably the first word he has thoroughly understood, and after displaying his utter inability to comprehend such philosophical language, beseeches his new master to descend to his level, both in a physical and in an intellectual sense.

πράττη μ' ὁμοῦμαί σοι καταθήσειν τοὺς θεοὺς.

ΣΩ. ποίους θεοὺς ὁμεῖ σύ ; πρῶτον γὰρ θεοὶ
ἡμῖν νόμισμ' οὐκ ἔστι. ΣΤ. τῷ γὰρ ὀμνυτ' ; ἢ
σιδαρέουσιν, ὥσπερ ἐν Βυζαντίῳ ;

ΣΩ. βούλει τὰ θεῖα πράγματ' εἶδέναι σαφῶς 250
ἄττ' ἔστιν ὀρθῶς ; ΣΤ. νῆ Δί', εἴπερ ἔστι γε.

ΣΩ. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,
ταῖς ἡμετέραισι δαίμοσιν ; ΣΤ. μάλιστα γε.

ΣΩ. κάθιζε τοῖνυν ἐπὶ τὸν ἱερὸν σκίμποδα.

ΣΤ. ἰδοὺ κάθηναι. ΣΩ. τουτονὶ τοῖνυν λαβὲ 255
τὸν στέφανον. ΣΤ. ἐπὶ τί στέφανον ; οἶμοι, Σώκρατες,
ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.

ΣΩ. οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους
ἡμεῖς ποιούμεν. ΣΤ. εἴτα δὴ τί κερδανῶ ;

ΣΩ. λέγειν γενήσει τρίμμα, κρόταλον, παιπάλη. 260
ἀλλ' ἔχ' ἀτρεμῆ ΣΤ. μὰ τὸν Δί' οὐ ψεύσει γέ με
καταπαττόμενος γὰρ παιπάλη γενήσομαι.

ΣΩ. εὐφημεῖν χρή τὸν πρεσβύτην καὶ τῆς εὐχῆς ὑπακούειν.
ὦ δέσποτ' ἀναξ, ἀμέτρητ' Ἀἴρ, ὃς ἔχεις τὴν γῆν μετέωρον,

249. σιδαρέουσιν.] It is not known to such a measure from poverty, according to Professor Hussey's notion. However, the fact is undoubted, whatever the reason may have been. The Scholiast quotes from the Peisander of Plato Comicus, what were the adverse influences which compelled Byzantium to resort to an iron circulation. It seems extraordinary that a city in a situation with such extreme facilities for commerce, should be reduced

Χαλεπῶς ἀν οἰκῆσαιμεν ἐν Βυζαντίῳ,

Ὅπου σιδαρέουσι τοῖς νομίσμασι

Χρῶνται.

I should'nt like to live in poor Byzantium,

Where all their gold is iron.

257. Ἀθάμαντα.] There is here an allusion to the semi-ambiguous phrase, ξυγγενέσθαι ταῖς Νεφέλαις, for Athamas married a Nephelē: who being abandoned by her husband, and finding that he had been compassing the ruin of her children at the instigation of his new wife, sought vengeance against him. In a play of Sophocles called Athamas, he is brought in with a chaplet on his head to be sacri-

Name your own price, by all the Gods I'll pay it.

SOCR. The Gods ! why you must know the Gods with us

Don't pass for current coin. STREPS. Eh ? what do you use then ?

Have you got iron, as the Byzantines have ?

SOCR. Come, would you like to learn celestial matters,

How their truth stands ? STREPS. Yes, if there's any truth.

SOCR. And to hold intercourse with yon bright Clouds,

Our virgin Goddesses ? STREPS. Yes, that I should.

SOCR. Then sit you down upon that sacred bed.

STREPS. Well, I am sitting. SOCR. Here then, take this chaplet.

STREPS. Chaplet ? why ? why ? now, never, Socrates :

Don't sacrifice poor me, like Athamas.

SOCR. Fear not : our entrance-services require

All to do this. STREPS. But what good comes of it ?

SOCR. You'll be the flower of talkers, prattlers, gossips :

Only keep quiet. STREPS. Zeus ! your words come true !

I shall be flour indeed with all this peppering.

SOCR. Old man sit you still, and attend to my will, and hearken in peace to my prayer,

O Master and King, holding earth in your swing, O measureless infinite Air ;

ficed : Strepsiades fears lest his connection with the Clouds is to end in the same way, and no Heracles to set him free again, as in the case of Athamas.

258. In my translation of this line, I have again unintentionally chimed in with the emendation of Ernesti, Seager, and others, *πάντας ταῦτα* for *ταῦτα πάντα*.

262. *καταπαττόμενος*.] This is generally understood to be occasioned by a practical joke on the part of Socrates, who pours a quantity of sand, fine pebbles, &c., over the head of Strepsiades, ut victimæ, says Bergler, solebant molâ conspergi.

264. *ἔχεις τὴν γῆν μετέωρον*.] The best

commentary on this verse is from Socrates himself, (apud Plat. Phæd. 99, B.) *ὁ μὲν τις* (nempe Empedocles,) *διὴν* (cf. infr. 376.) *περιτιθεῖς τῇ γῇ ὑπὸ τοῦ οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, ὁ δὲ, (Anaximenes, Anaxagoras, Democritus,) ὥσπερ καρδόσῳ πλατεῖα βάθρον τὸν αἶρα ὑπ-ερίδει*. The distinction between *Ἄηρ* and *Αἰθήρ* is thus lucidly stated by Cicero, De Nat. Deorum, (quoted by Mitchell). *Principio enim terra, sita in mediâ parte mundi, circumfusa undique est hac animabili spirabilique naturâ cui nomen est aer. Hunc rursus amplectitur immensus æther, qui constat ex altissimis ignibus*, II. 36.

- λαμπρός τ' Αἰθῆρ, σεμναί τε θεαὶ Νεφέλαι βροντησικέραυνοι, 265
 ἄρθητε, φάνητ', ὦ δέσποιναι, τῷ φροντιστῇ μετέωροι.
- ΣΤ. μήπω μήπω γε, πρὶν ἂν τουτὶ πτύξωμαι, μὴ καταβρεχθῶ.
 τὸ δὲ μηδὲ κυνὴν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα.
- ΣΩ. ὦλθετε δῆτ', ὦ πολυτίμητοι Νεφέλαι, τῷδ' εἰς ἐπίδειξιν 270
 εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι κάθησθε,
 εἴτ' Ὀκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἴστατε Νύμφαις,
 εἴτ' ἄρα Νείλου προχοᾶς ὑδάτων χρυσέαις ἀρύτεσθε πρόχουσιν,
 ἢ Μαιώτιν λίμνην ἔχετ' ἢ σκόπελον νιφόεντα Μίμαντος·
 ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι χαρεῖσαι.
- ΧΟ. ἀέναιοι Νεφέλαι, στρ. 275
 ἄρθῶμεν φανεραὶ δροσερὰν φύσιν εὐάγητον,
 πατρὸς ἀπ' Ὀκεανοῦ βαρυαχέος
 ὑψηλῶν ὀρέων κορυφὰς ἐπὶ
 δενδροκόμους, ἵνα
 τηλεφανεῖς σκοπιὰς ἀφορώμεθα, 280
 καρπούς τ' ἀρδομέναν ἱερὰν χθόνα,
 καὶ ποταμῶν ζαθέων κελαδήματα,
 καὶ πόντον κελάδοντα βαρύβρομον
 ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται
 μαρμαρέαις ἐν αὐγαῖς. 285
 ἀλλ' ἀποσεισάμεναι νέφος δμβριον
 ἀθανάτας ιδέας ἐπιδώμεθα
 τηλεσκόπῳ ὀμματι γαῖαν.
- ΣΩ. ὦ μέγα σεμναὶ Νεφέλαι, φανερώς ἠκούσατέ μου καλέσαντος.
 ἥσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης θεοσέπτου ; 290
- ΣΤ. καὶ σέβομαί γ', ὦ πολυτίμητοι, καὶ βούλομαι ἀνταποπαρδεῖν
 πρὸς τὰς βροντάς· οὕτως αὐτὰς τετρεμαίνω καὶ πεφόβημαι
 κεῖ θέμις ἐστίν, νυνὶ γ' ἤδη, κεῖ μὴ θέμις ἐστὶ, χεσεῖω.

284. ὄμμα αἰθέρος.] Harford compares the Seven Chiefs of Æschylus, where the moon is called νεκτὸς ὀφθαλμός: Shake-

speare's Richard II., where the sun is called 'the searching eye of heaven,' as it is by Milton in the Morning hymn, 'the

And thou glowing Ether, and Clouds who enwreath her with thunder, and lightning, and storms,
Arise ye and shine, bright Ladies Divine, to your student in bodily forms.

STREPS. No, but stay, no, but stay, just one moment I pray, while my cloke round my temples I wrap.
To think that I've come, stupid fool, from my home, without either beaver or cap !

SOCR. Come forth, come forth, dread Clouds, and to earth your glorious majesty show ;
Whether lightly ye rest on the time-honoured crest of Olympus environed in snow,
Or tread the soft dance 'mid the stately expanse of old Ocean, the nymphs to beguile,
Or stoop to enfold with your pitchers of gold, the mystical waves of the Nile,
Or around the white foam of Mæotis ye roam, or Minas all wintry and bare,
O ! hear while we pray, and turn not away from the rites which your servants prepare.

CHORUS.

Clouds of all hue,
Rise we aloft with our garments of dew.
Come from old Ocean's unchangeable bed,
Come, till the mountain's green summits we tread,
Come to the peaks with their landscapes untold,
Gaze on the Earth with her harvests of gold,
Gaze on the rivers in majesty streaming,
Gaze on the lordly, invincible Sea,
Come, for the Eye of the Ether is beaming,
Come, for all Nature is flashing and free.
Let us shake off this close-clinging dew
From our members eternally new,
And sail upwards the wide world to view.
Come away ! Come away !

SOCR. O Goddesses mine, great Clouds and divine, ye have heeded and answered my prayer.
Heard ye their sound, and the thunder around, as it thrilled through the petrified air ?

STREPS. Yes, by Zeus, and I shake, and I'm all of a quake, and I fear I must sound a reply,
Their thunders have made my soul so afraid, and those terrible voices so nigh :
So if lawful or not, I must run to a pot, by Zeus, if I stop I shall die.

world's eye and soul.' Aytoun in his bal- still bolder metaphor, calls it 'the eye of
lad on the execution of Montrose, by a God.'

- ΣΩ. οὐ μὴ σκώψῃ μηδὲ ποιήσεις ἄπερ οἱ τρυγοδαίμονες οὗτοι,
 ἀλλ' εὐφήμει· μέγα γάρ τι θεῶν κινεῖται σμήνος αἰοδαῖς. 295
- ΧΟ. παρθένοι ὀμβροφόροι,
 ἔλθωμεν λιπαρὰν χθόνα Παλλάδος, εὐανδρον γὰν
 Κέκροπος ὀψόμεναι πολυήρατον
 οὐ σέβας ἀρρήτων ἱερῶν, ἵνα
 μυστοδόκος δόμος 300
 ἐν τελεταῖς ἀγίαις ἀναδείκνυται,
 οὐρανίοις τε θεοῖς δωρήματα,
 ναοὶ θ' ὑψερεφεῖς καὶ ἀγάλματα,
 καὶ πρόσοδοι μακάρων ἱερώταται,
 εὐστέφανοι τε θεῶν θυσίαι θαλῖαι τε, 305
 παντοδαπαῖς ἐν ὥραις,
 ἥρ' ἑπερχομένῃ Βρομία χάρις,
 εὐκελάδων τε χορῶν ἐρεθίσματα,
 καὶ Μοῦσα βαρύβρομος αὐλῶν.
- ΣΤ. πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἶς, ὃ Σώκρατες, αὐταὶ 310
 αἱ φθεγξάμεναι τοῦτο τὸ σεμνόν; μὲν ἡρῶναί τινές εἰσιν;
 ΣΩ. ἥκιστ', ἀλλ' οὐράνιοι Νεφέλαι, μεγάλαί θεαὶ ἀνδράσιν ἀργοῖς·
 αἵπερ γινώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι
 καὶ τερατείαν καὶ περίλεξιν καὶ κρούσιν καὶ κατάληψιν.
- ΣΤ. ταῦτ' ἄρ' ἀκούσας αὐτῶν τὸ φθέγμ' ἡ ψυχὴ μου πεπότῃται, 315
 καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ κυπνοῦ στενολεσχεῖν,
 καὶ γνωμίδι γινώμην νύξας· ἐτέρῳ λόγῳ ἀντιλογῆσαι·
 ὥστ', εἴ πως ἔστιν, ἰδεῖν αὐτὰς ἤδη φανερώς ἐπιθυμῶ.
- ΣΩ. βλέπε νυν δευρὶ πρὸς τὴν Πάρνηθ'· ἤδη γὰρ ὀρῶ κατιούσας

294. τρυγοδαίμονες.] This, according to Welcker and Mitchell, is meant to be a payment in kind for the epithet κακοδαίμονες, with which Aristophanes and other comedians frequently complimented the philosophers.

307. ἥρ.] This play was performed at the great Dionysia which took place in the March of the year B.C. 423.

312. ἀργοῖς.] τοῖς φιλοσόφοις. Scholiast. Adam Smith, in his Wealth of Nations, defines a philosopher as one whose trade is to speculate on everything and do nothing.

319. Πάρνηθ'.] "In a surviving fragment of a late edition of this play, the Clouds are represented as irritated by their discourteous reception, and threatening to

SOCR. Don't act in our schools like those Comedy-fools with their scurrilous scandalous ways.
Deep silence be thine : while this Cluster divine their soul-stirring melody raise.

CHORUS. Come then with me,
Daughters of Mist, to the land of the free.
Come to the people whom Pallas hath blest,
Come to the soil where the Mysteries rest ;
Come, where the glorified Temple invites
The pure to partake of its mystical rites :
Holy the gifts that are brought to the Gods,
Shrines with festoons and with garlands are crowned,
Pilgrims resort to the sacred abodes,
Gorgeous the festivals all the year round.
And the Bromian rejoicings in Spring,
When the flutes with their deep music ring,
And the sweetly-toned Choruses sing
Come away ! Come away !

STREPS. O Socrates pray, by all the Gods, say, for I earnestly long to be told,
Who are these that recite with such grandeur and might ? are they glorified mortals of old ?

SOCR. No mortals are there, but Clouds of the air, great Gods who the indolent fill :
These grant us discourse, and logical force, and the art of persuasion instil,
And periphrasis strange, and a power to arrange, and a marvellous judgment and skill.

STREPS. So then when I heard their omnipotent word, my spirit felt all of a flutter,
And it yearns to begin subtle cobwebs to spin and about metaphysics to stutter,
And together to glue an idea or two, and battle away in replies :
So if it's not wrong, I earnestly long to behold them myself with my eyes.

SOCR. Look up in the air, towards Parnes, out there, for I see they will pitch before long

fly off to the heights of mount Parnes sailing off, we are told,
from which they had come. They are

Ἐς τὴν Πάρνηθ' ὀργισθεῖσαι, φρεῦσαι κατὰ τὸν Λυκαβηττόν.

To the summits of Parnes swelling with rage, and have vanished along Lycabettus.

Lycabettus is now the hill of St. George, is quite worthless : the clouds receded
on the north-east verge of Athens." Words- from sight over the tops of Lycabettus,
worth, Athens and Attica, chap. 8. Din- on their way to Parnes.
dorf's objection to the κατὰ τὸν Λυκαβηττόν

ἡσυχῇ αὐτάς. ΣΤ. φέρε, ποῦ; δείξον. ΣΩ. χωροῦσ' αὐταὶ πάνυ πολλαί, 320
 διὰ τῶν κοίλων καὶ τῶν δασέων, αὐταὶ πλάγμαι. ΣΤ. τί τὸ χρήμα;
 ὥς οὐ καθορῶ. ΣΩ. παρὰ τὴν εἰσοδον. ΣΤ. ἤδη νυνὶ μόλις οὕτως.
 ΣΩ. νῦν γέ τοι ἤδη καθορᾶς αὐτάς, εἰ μὴ λημᾶς κολοκύνταις.
 ΣΤ. νῆ Δί' ἔγωγ', ὦ πολυτίμητοι, πάντα γὰρ ἤδη κατέχουσι.
 ΣΩ. ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ἤδης οὐδ' ἐνόμιζες; 325
 ΣΤ. μὰ Δί', ἀλλ' ὁμίχλην καὶ δρόσον αὐτάς ἡγούμην καὶ καπνὸν εἶναι.
 ΣΩ. οὐ γὰρ μὰ Δί' οἶσθ' ὅτι πλείστους αὐταὶ βόσκουσι σοφιστὰς,
 θουριομάντεις, ἱατροτέχνας, σφραγιδονυχαργοκομήτας,
 κυκλίων τε χορῶν ἄσματοκάμπτας, ἄνδρας μετεωροφένεας,
 οὐδὲν δρῶντας βόσκουσ' ἄργον, ὅτι ταύτας μουσποιοῦσιν. 330
 ΣΤ. ταῦτ' ἄρ' ἐποιοῦν "ὑγρᾶν Νεφελᾶν στρεπταυγλᾶν δάιον ὀρμάν,"
 "πλοκάμους θ' ἑκατογκεφάλα Τυφῶ," "πρημαινούσας τε θυέλλας,"
 εἰτ' "ἀερίας, διεράς," "γαμψοὺς οἰωνοὺς, ἀερονηχεῖς,"
 ὀμβροὺς θ' ὑδάτων δροσερᾶν Νεφελᾶν" εἰτ' ἀντ' αὐτῶν κατέπινον
 κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν, κρέα τ' ὀρνίθεια κιχηλᾶν. 335
 ΣΩ. διὰ μέντοι τάσδ' οὐχὶ δικαίως; ΣΤ. λέξον δὴ μοι, τί παθοῦσαι,
 εἴπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι γυναιξίν;
 οὐ γὰρ ἐκεῖναί γ' εἰσὶ τοιαῦται. ΣΩ. φέρε, ποῖαι γὰρ τινές εἰσιν;
 ΣΤ. οὐκ οἶδα σαφῶς· εἴξασιν γοῦν ἐρίοισιν πεπταμένοισι,
 κοῦχ' ἡ γυναιξίν, μὰ Δί', οὐδ' ὅτι οὖν αὐταὶ δὲ ῥίνας ἔχουσιν. 340
 ΣΩ. ἀπόκριναί νυν ἄττ' ἂν ἔρωμαι. ΣΤ. λέγε νυν ταχέως ὃ τι βούλει.
 ΣΩ. ἤδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρῳ ὅμοιαν

321. I fear I have but poorly succeeded in my endeavour to preserve those peculiar beauties of this passage, which induced Mr. Ruskin (Modern Painters) to remark, that "Aristophanes knew and felt more of the noble landscape character of his country than any whose works have come down to us, except Homer. The individuality and distinctness of conception," he goes on to say, "the visible cloud character which every line of this passage

brings out into more dewy and bright existence, is to me as refreshing as the real breathing of mountain winds. The line διὰ τῶν κοίλων καὶ τῶν δασέων, αὐταὶ πλάγμαι, could have been written by none but an ardent lover of the hill scenery, one who had watched hour after hour the peculiar oblique, side-long action of descending clouds, as they form along the hollows and ravines of the hills. There are no lumpish solidities, no billowy pro-

Theseregionsabout. STREPS. Where? point me themout. SOCR. Theyare drifting, an infinite throng,
And their long shadows quake over valley and brake. STREPS. Why, whatever's the matter to-day?

I can't see them a bit. SOCR. There, they're close by the pit. STREPS. Ah, I just got a glimpse, by the way.

SOCR. There, now you must see how glorious they be, or your eyes must be pumpkins, I vow.

STREPS. Ah! I see them proceed; I should think so indeed: great powers! they fill everything now.

SOCR. So then till this day that celestials were they, you never imagined nor knew?

STREPS. Why, no, on my word, for I always had heard they were nothing but vapour and dew.

SOCR. O, then I declare, you can't be aware that 'tis these who the sophists protect,
Prophets sent beyond sea, quacks of every degree, fops signet-and-jewel-bedecked,
Astrological knaves, and fools who their staves of dithyramps proudly rehearse,—
'Tis the Clouds who all these support at their ease, because they exalt them in verse.

STREPS. 'Tis for this then they write of 'the terrible might of the light-flashing, rain-splashing Cloud,'
And 'the dank matted curls, which the Tempest God whirls,' and 'the blasts with their trumpets so loud,'
And 'birds of the sky floating upwards on high,' and 'Clouds of first water, which drown
With their soft falling dew the great Ether so blue,' and then in return they gulp down
Huge cutlets of pike, and game if they like, most delicate game in its season.

SOCR. And is it not right such praise to requite? STREPS. Ah, but tell me then what is the reason
That if, as you say, they are Clouds, they to-day are regular women and true?

For the ones in the air are not women, I swear. SOCR. Why, what do they seem then to you?

STREPS. I can't say very well, but they straggle and swell like fleeces spread out in the skies;

Not like women they flit, no, by Zeus, not a bit, but these have mouths, noses, and eyes.

SOCR. Well, now then, attend to this question, my friend. STREPS. Look sharp, and propound it to me.

SOCR. Didst thou never espy a Cloud in the sky, which a centaur or leopard might be,

tuberances here. All is melting, drifting, evanescent, full of air, and light as dew."

829. *κυκλίων χορῶν*.] 'The cyclian chorus,' says Bentley, (*Phalaris* i. 346. Ed. Dyce,) 'was the same with the dithyrambic. There were three choruses belonging to Bacchus, the *κομικός*, the *τραγικός*, and the *κύκλιος*, the last of which had its prize and judges at the Dionysia, as the others had. The famous Simonides won fifty-six

of these victories, as is confirmed by his own epigram *ἐξ ἐπὶ πενήκοντα, Σιμωνίδῃ, ἥραο ταύρους κ.τ.λ.* for a bull was the prize of dithyramb, as a goat was of tragedy, and this is the reason why Pindar gives it the epithet of *βοηλάτης*.'

842. *νεφέλην Κενταύρῳ δμοίαν*.] Porson refers to Shakespeare, Antony and Cleopatra, act 4, scene 12.

ANTONY. Sometimes we see a cloud that's dragonish,
A vapour, sometime, like a bear, or lion, &c.

- ἡ παρδάλει ἢ λύκῳ ἢ ταύρῳ ; ΣΤ. νῆ Δί' ἔγωγ'. εἶτα τί τοῦτο ;
 ΣΩ. γίγνονται πάνθ' ὃ τι βούλονται· κἄτ' ἦν μὲν ἴδωσι κομήτην,
 ἄγριόν τινα τῶν λασίων τούτων, οἷόνπερ τὸν Ξενοφάντου, 345
 σκώπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ἤκασαν αὐτάς.
 ΣΤ. τί γὰρ, ἦν ἄρπαγα τῶν δημοσίων κατἰδῶσι Σίμωνα, τί δρῶσιν ;
 ΣΩ. ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης ἐγένοντο.
 ΣΤ. ταῦτ' ἄρα, ταῦτα Κλεώνυμον αὐται τὸν ῥήσασπιν χθὲς ἰδοῦσαι,
 ὅτι δειλότατον τοῦτον ἑώρων, ἔλαφοι διὰ τοῦτ' ἐγένοντο. 350
 ΣΩ. καὶ νῦν γ' ὅτι Κλεισθένη εἶδον, ὄρῃς, διὰ τοῦτ' ἐγένοντο γυναικες.
 ΣΤ. χαίρετε τοῖνυν, ὧ δέσποιναι· καὶ νῦν, εἴπερ τινὶ κάλλω,
 οὐρανομήκη ῥήξατε κάμοι φωνὴν, ὧ παμβασίλειαι.
 ΧΟ. χαῖρ', ὧ πρεσβῦτα παλαιογενές, θηρατὰ λόγων φιλομούσων
 σύ τε, λεπτοτάτων λήρων ἱερεῦ, φράζε πρὸς ἡμᾶς ὃ τι χρήξεις· 355
 οὐ γὰρ ἂν ἄλλω γ' ὑπακούσαιμεν τῶν νῦν μετεωροσοφιστῶν
 πλὴν ἢ Προδίκῳ, τῷ μὲν σοφίας καὶ γνώμης οὐνεκα, σοὶ δὲ,

Hamlet III. 2 : the dedication to Swift's Tale of a Tub : and Cicero de Div. II. 21. (49). Dobree adds a fine passage from Jeremy Taylor's Worthy Communicant, near the beginning. Mr. Keble (Prælectiones Academicæ) observes, that some have thought the description in Lucretius, iv. 137, sq., to be borrowed from these lines of Aristophanes : but, he adds very judiciously, mihi magis credibile est, utrum-

que scriptorem ista hausisse ex nativâ et propriâ venâ.

349. Κλεώνυμον.] Cleonymus is again satirized for his effeminacy and other vices, infra 396, 659, etc. : and indeed in almost every extant comedy. In the Wasps his cowardice in throwing away his shield is several times severely alluded to, especially in the dialogue between the two slaves at the beginning.

XANTHIAS.

Methought I saw

A mighty eagle flying towards the forum,
 And in its talons up it caught a shield,
 And bore it off in triumph to the sky :
 And then—Cleonymus fled off and dropt it.

SOSIAS. My stars! Cleonymus is quite a riddle!

And one will ask his neighbour at a dinner,
 "What is that brute which throws away its shield,
 In earth, in air, in water,—everywhere?"

XANTH. O me! some evil hap will sure befall

Or a wolf, or a cow? STREPS. Very often, I vow: and shew me the cause, I entreat.

SOCR. Why, I tell you that these become just what they please, and whenever they happen to meet Xenophantes's heir with his long shaggy hair, or one of those monsters hirsute: Forthwith they appear like Centaurs, to jeer the ridiculous look of the brute.

STREPS. What then do they do if Simon they view, that fraudulent harpy to shame?

SOCR. Why, his nature to shew to us mortals below, a wolfish appearance they frame.

STREPS. O, they then I ween having yesterday seen, Cleonymus quaking with fear,
(Him who threw off his shield as he fled from the field,) metamorphosed themselves into deer.

SOCR. Yes, and now they espy soft Cleisthenes nigh, and therefore as women appear.

STREPS. O then without fail, All hail! and All hail! my welcome receive; and reply
With your voices so fine, so grand and divine, majestic Queens of the Sky!

CHOR. Our welcome to thee, old man, who would see the marvels that science can shew:
And thou, the high-priest of this subtlety feast, say what would you have us bestow?
Since there is not a sage for whom we'd engage our wonders more freely to do,
Except, it may be, for Prodicus: he for his knowledge may claim them, but you,

From such a dream. Sos. Nay, prithee, think not so:
Console yourself: 'twill be no harm, by heaven!

XANTH. No harm to see a man throw off his shield?

Cleisthenes too is mentioned in a similar tone, *Acharnians* 118, 122; *Knights*, 137. *Frogs*, 48, 57, 483, and in the *Thesmophoriasusae*.

357. *Προδικας*.] Prodicus, the Horne Tooke of Greece, as Mr. Sewall calls him, was a native of Ceos, and a pupil of Protagoras. He seems to be mentioned here, says Bergler, *honoris causâ*: and indeed the Platonic Socrates uniformly speaks with respect of Prodicus, 'who was,' as Müller says, 'the most respectable of all

the Sophists: he used to present lessons of morality under an agreeable form: such a moral lesson was the well-known allegory of the Choice of Heracles.' He was very fond of drawing subtle distinctions between words usually regarded as synonyms: see the Protagoras. Prodicus is again mentioned in the parabasis of the *Aves*; again, as I think, *honoris causâ*, although Bergler thinks otherwise. I give the passage in Mr. Frere's translation:

We propose by and by
(If you'll listen and hear,) to make it all clear,
And Prodicus henceforth shall pass for a dunce,
When his doubts are explained and expounded at once.

This is merely a similar remark to the one about Thales, *supra* 180.

- ὅτι βρενθύνει τ' ἐν ταῖσιν ὁδοῖς καὶ τῷ φθαλμῷ παραβάλλεις,
 κάνυπόδητος κακὰ πόλλ' ἀνέχει κάφ' ἡμῶν σεμνοπροσωπεῖς.
- ΣΤ. ὦ Γῆ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ τερατώδες. 360
 ΣΩ. αὐταὶ γάρ τοι μόναι εἰσὶ θεαί· τᾶλλα δὲ πάντ' ἐστὶ φλύαρος.
 ΣΤ. ὁ Ζεὺς δ' ἡμῶν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος οὐ θεὸς ἐστίν;
 ΣΩ. ποῖος Ζεὺς; οὐ μὴ ληρήσεις· οὐδ' ἐστὶ Ζεὺς. ΣΤ. τί λέγεις σύ;
 ἀλλὰ τίς ὕει; τουτὶ γὰρ ἔμουγ' ἀπόφηναι πρῶτον ἀπάντων.
- ΣΩ. αὐταὶ δὴ πού· μεγάλοις δέ σ' ἐγὼ σημείοις αὐτὸ διδάξω. 365
 φέρε, ποῦ γὰρ πάποτ' ἄνευ Νεφελῶν ἔοντ' ἤδη τεθέασαι;
 καίτοι χρῆν αἰθρίας ὕειν αὐτὸν, ταύτας δ' ἀποδημεῖν.
 ΣΤ. νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι δὴ τῷ νῦν λόγῳ εὖ προσέφυσας·
 καίτοι πρότερον τὸν Δί' ἀληθῶς ᾤμην διὰ κοσκίνου οὐρεῖν.
 ἀλλ' ὅστις ὁ βροντῶν ἐστὶ φράσον· τοῦτό με ποιεῖ τετρεμαλῖν. 370
- ΣΩ. αὐταὶ βροντῶσι κυλινδόμεναι. ΣΤ. τῷ τρόπῳ, ὦ πάντα σὺ τολμῶν;
 ΣΩ. ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ κἀναγκασθῶσι φέρεσθαι,
 κατακρημνόμεναι πλήρεις ὀμβροῦ δι' ἀνάγκην, εἴτα βαρεῖαι
 εἰς ἀλλήλας ἐμπλῖπτουσαι ῥήγνυνται καὶ παταγοῦσιν.
- ΣΤ. ὁ δ' ἀναγκάζων ἐστὶ τίς αὐτὰς, οὐχ ὁ Ζεὺς, ὥστε φέρεσθαι; 375
 ΣΩ. ἥκιστ', ἀλλ' αἰθέριος δῖνος. ΣΤ. Δῖνος; τουτί μ' ἐλελήθη,
 ὁ Ζεὺς οὐκ ὦν, ἀλλ' αὐτ' αὐτοῦ Δίνος νυνὶ βασιλεύων.
 ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς μ' ἐδίδαξας.
- ΣΩ. οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι φημὶ
 ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνότητα; 380
- ΣΤ. φέρε τουτὶ τῷ χρῇ πιστεύειν; ΣΩ. ἀπὸ σαντοῦ ἔγω σε διδάξω.
 ἤδη ζωμοῦ Παναθηναίοις ἐμπλησθεὶς εἴτ' ἐταράχθης
 τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διεκορκορύγησεν;

376. Δῖνος.] ταῦτα ἐκ τῶν Ἀναξαγορεί-
 ων λαμβάνει. Scholiast. It was the theory
 of Anaxagoras, says Diogenes Laertius, II.
 iii. 12. ὡς ὁ οὐρανὸς ἐκ λίθων συγκείετο·
 τῇ σφοδρῇ δὲ περιδυνήσει συνεστάναι.
 Compare the passage quoted from the

Phædo at 264, *supr.* Vortex, of course,
 is the Cartesian word, nor is its meaning
 in that philosophy very dissimilar from
 its meaning in the text.

380. πυκνότητα.] Πυκνότης appears
 from a passage of Aristotle, quoted by

Because as you go, you glance to and fro, and in dignified arrogance float,
And think shoes a disgrace, and put on a grave face, your acquaintance with us to denote.

STREPS. Oh Earth! what a sound, how august and profound! it fills me with wonder and awe.

SOCR. These, these then alone, for true Deities own, the rest are all God-ships of straw.

STREPS. Let Zeus be left out: He's a God beyond doubt: come, that you can scarcely deny.

SOCR. Zeus, indeed! there's no Zeus: don't you be so obtuse. STREPS. No Zeus up aloft in the sky!
Then, you first must explain, who it is sends the rain; or I really must think you are wrong.

SOCR. Well then, be it known, these send it alone: I can prove it by arguments strong.
Was there ever a shower seen to fall in an hour when the sky was all cloudless and blue?
Yet on a fine day, when the Clouds are away, he might send one, according to you.

STREPS. Well, it must be confessed, that chimes in with the rest: your words I am forced to believe.
Yet before, I had dreamed that the rain-water streamed from Zeus and his chamber-pot sieve.

But whence then, my friend, does the thunder descend? that does make me quake with affright!

SOCR. Why'tis they, I declare, as they roll through the air. STREPS. What the Clouds? did I hear you aright?

SOCR. Ay: for when to the brim filled with water they swim, by Necessity carried along,
They are hung up on high in the vault of the sky, and so by Necessity strong
In the midst of their course, they clash with great force, and thunder away without end.

STREPS. But is it not He who compels this to be? does not Zeus this Necessity send?

SOCR. No Zeus have we there, but a Vortex of air. STREPS. What! Vortex? that's something, I own.
I knew not before, that Zeus was no more, but Vortex was placed on his throne!
But I have not yet heard to what cause you referred the thunder's majestic roar.

SOCR. Yes, 'tis they, when on high full of water they fly, and then, as I told you before,
By Compression impelled, as they clash, are compelled a terrible clatter to make.

STREPS. Come, how can that be? I really don't see. SOCR. Yourself as my proof I will take.
Have you never then ate the broth-puddings you get when the Panathenæa comes round,
And felt with what might your bowels all night in turbulent tumult resound?

Spanheim ad v. 374, to be the correct philosophical word for this compression: οὕτως γὰρ ἐν τοῖς νέφεσι γιγνομένη ἡ τοῦ πνεύματος ἔκκρισις πρὸς τὴν πυκνότητα τῶν νεφῶν ἐμπύπτουσα ποιεῖ τὴν βροντὴν. Meteor. ii. 19; and the same expression oc-

curs again immediately after.

382. Παναθηναίους.] ἐπεὶ ἐν τοῖς Παναθηναίοις πᾶσαι αἱ ἀπὸ τῶν Ἀθηνῶν ἀποκισθεῖσαι πόλεις βοῦν τυθησόμενον ἔπεμπον, συνίβαινεν ἀφθονίαν εἶναι κρεῶν. Scholiast.

- ΣΤ. νῆ τὸν Ἀπόλλω, καὶ δεινὰ ποιεῖ γ' εὐθύς μοι, καὶ τετάρακται
 χῶσπερ βροντὴ τὸ ζωμίδιον παταγεῖ καὶ δεινὰ κέκραγεν 385
 ἀτρέμας πρῶτον παππὰξ παππὰξ, κᾶπειτ' ἐπάγει παπαππὰξ,
 χῶταν χέξω, κομιδῇ βροντᾷ παπαπαππὰξ, ὥσπερ ἐκείναι.
- ΣΩ. σκέψαι τοῖνυν ἀπὸ γαστριδίου τυννοντουὶ οἶα πέπορδας
 τὸν δ' ἄερα τόνδ' ὄντ' ἀπέραντον, πῶς οὐκ εἰκὸς μέγα βροντᾶν ;
 ταῦτ' ἄρα καὶ τῶνόματ' ἀλλήλοιν, βροντὴ καὶ πορδῇ, ὁμοίω. 390
- ΣΤ. ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρὶ, τοῦτο δίδαξον,
 καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας περιφλύει.
 τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἴησ' ἐπὶ τοὺς ἐπιόρκους.
- ΣΩ. καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκκεσέληνε,
 εἴπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων' ἐνέπρησεν 395
 οὐδὲ Κλεώνυμον οὐδὲ Θέωρον ; καίτοι σφόδρα γ' εἰς' ἐπιόρκοι
 ἀλλὰ τὸν αἰτοῦ γε νεῶν βάλλει καὶ "Σούνιον ἄκρον Ἀθηνέων"

398. ἐπὶ τοὺς ἐπιόρκους.] The terrors of the English reader I give the passage of a guilty conscience are finely depicted from Gifford's noble translation.
 by Juvenal, Sat. xiii. 223. For the benefit

These, these are they, who tremble and turn pale,
 At the first mutterings of the hollow gale !
 Who sink with terror at the transient glare
 Of meteors glancing through the turbid air !
 Oh, 'tis not chance, they cry: this hideous crash
 Is not the war of winds: nor this dread flash
 The encounter of dark clouds: but blasting fire
 Charged with the wrath of heaven's insulted Sire !
 That dreaded peal, innoxious, dies away:
 Shuddering, they wait the next with more dismay,
 As if the short reprieve were only sent
 To add new horrors to their punishment.

In his note, Gifford quotes Lucretius v. thunderstorm," asks that poet,
 1221. "Under the effects of a terrible

Non populi, gentesque tremant? regesque superbi
 Conripiunt divum percussi membra timore,
 Ne quod ob admissum fœde dictumve superbe
 Pœnarum grave sit solvendi tempus adactum?

Persius, ii. 24, indignantly repudiates the either does not see or else winks at their
 idea that the escape of the guilty from iniquity.
 the thunderbolt indicates that Providence

- STREPS. By Apollo, 'tis true, there's a mighty to-do, and my belly keeps rumbling about;
And the puddings begin to clatter within and to kick up a wonderful rout:
Quite gently at first, papapax, papapax, but soon pappapappax away,
Till at last, I'll be bound, I can thunder as loud, papapappappapappax, as They.
- SOCR. Shalt thou then a sound so loud and profound from thy belly diminutive send,
And shall not the high and the infinite Sky go thundering on without end?
For both, you will find, on an impulse of wind and similar causes depend.
- STREPS. Well, but tell me from Whom comes the bolt through the gloom, with its awful and terrible flashes;
And wherever it turns, some it sings and burns, and some it reduces to ashes!
For this 'tis quite plain, let who will send the rain, that Zeus against perjurers dashes.
- SOCR. And how, you old fool of a dark-ages school, and an antediluvian wit,
If the perjured they strike, and not all men alike, have they never Cleonymus hit?
Then of Simon again, and Theorus explain: known perjurers, yet they escape.
But he smites his own shrine with these arrows divine, and 'Sunium, Attica's cape,'

394. Κρονίων.] ἔστι Κρόνια παρὰ τοῖς μὲν. Scholiast.
"Ἐλλῃσι δ' ἑορτὴ, τὰ παρὰ Ῥωμαίοις καλοῦ- 397. τὸν αὐτοῦ γε νεών.] Brunck quotes
μενα Σατουρνάλια. ἦγετο δὲ Ἐκατομβαιῶνι Lucretius vi. 416.

Postremo cur sancta Deūm delubra suasque
Discutit infesto præclaras fulmine sedes,
Et bene facta Deūm frangit simulacra? suisque
Demit imaginibus violento vulnere honorem?

To this I add Lucian, Jupiter Confut. ii. p. 638, (quoted by Kœnig, at Persius ii. 27,) τί δήποτε τοὺς ἱεροσύλους καὶ ληστὰς ἀφέντες, καὶ τοσοῦτους ὑβριστὰς καὶ βιαίους καὶ ἐπιώρκους, δρῶν τινα πολλάκις κεραυνούτε, ἢ λίθον, ἢ νεὸς ἱστὸν, οὐδὲν ἀδι-
κούσης; ἐνίοτε δὲ χρηστών τινα καὶ ὅσιον ὁδοιπόρον; τί σιωπῆς, ὦ Ζεῦ, ἢ οὐδὲ τοῦτό με θέμις εἰδέναι; nec habet Jupiter, adds Kœnig, quod respondeat:—and Lord Byron's Sardanapalus, act 2. scene 1.

SARDANAPALUS. Say, Myrrha,
Art thou of those who dread the roar of Clouds?
MYRRA. In my own country we respect their voices
As auguries of Jove. SARD. Jove!—ay, your Baal.
Ours also has a property in thunder,
And ever and anon some falling bolt
Proves his divinity, and yet sometimes
Strikes his own altars.

The phrase Σούνιον ἄκρον Ἀθηνῶν, is quoted from Homer, Odyssey, iii. 278.
'Ἄλλ' ὅτε Σούνιον ἴβον ἀφικόμεθ', ἄκρον Ἀθηνῶν.

- καὶ τὰς δρῦς τὰς μεγάλας τί μαθών ; οὐ γὰρ δὴ δρῦς γ' ἐπιорκεῖ.
 ΣΤ. οὐκ οἶδ'· ἀτὰρ εὖ σὺ λέγειν φαίνει. τί γάρ ἐστιν δῆθ' ὁ κεραυνός ;
 ΣΩ. ὅταν εἰς ταύτας ἀνεμος ξηρὸς μετεωρισθεὶς κατακλεισθῇ, 400
 ἔνδοθεν αὐτὰς ὥσπερ κύστιν φυσᾷ, κᾶπειθ' ὑπ' ἀνάγκης
 ῥήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα,
 ὑπὸ τοῦ ῥοίβδου καὶ τῆς ῥύμης αὐτὸς ἑαυτὸν κατακαίων.
 ΣΤ. νῆ Δί', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε Διαιοίσιν.
 ὥπτων γαστέρα τοῖς συγγενέσιν, κᾶτ' οὐκ ἔσχων ἀμελήσας 405
 ἢ δ' ἄρ' ἐφυσᾷτ', εἴτ' ἐξαίφνης διαλακήσασα πρὸς αὐτῶ
 τῶφθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ πρόσωπον.
 ΧΟ. ὦ τῆς μεγάλης ἐπιθυμίας σοφίας, ὄνθρωπε, παρ' ἡμῶν,
 ὥς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλήσι γενήσῃ,
 εἰ μνήμων εἴ καὶ φροντιστὴς καὶ τὸ ταλαίπωρον ἔνεστιν 410
 ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μῆθ' ἐστὼς μήτε βαδίζων,
 μήτε ῥηγῶν ἄχθει λίαν, μήτ' ἀριστῶν ἐπιθυμεῖς,
 οἶνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοήτων,
 καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν ἄνδρα,
 νικᾶν πράττων καὶ βουλευῶν καὶ τῇ γλώττῃ πολεμίζων ; 415
 ΣΤ. ἀλλ' ἔνεκέν γε ψυχῆς στερεᾶς δυσκολοκόλου τε μερίμνης,
 καὶ φειδωλοῦ καὶ τρυσιβίου γαστροῦ καὶ θυμβρεπιδείπνου,
 ἀμέλει θαρρῶν, οὐνεκα τούτων ἐπιχαλκεύειν παρέχοιμ' ἄν.

401. κύστιν.] Bergler quotes a passage commentary upon this.
 from Lucretius, vi. 124, which is a mere

Quem subito validi venti collecta procella
 Nubibus intorsit sese, conclusaque ibidem
 Turbine versanti magis ac magis undique nubem
 Cogit uti fiat spisso cava corpore circum ;
 Post, ubi commovit vis ejus et impetus acer,
 Tum perterricrepo sonitu dat mista fragorem :
 Nec mirum, quum plena animæ vesicula parva
 Sæpe ita dat pariter sonitum displosa repente.

The same scholar compares the αὐτὸς ἑαυτὸν
 κατακαίων, with the ipse suâ nam Mo-
 bilitate calescit of Lucretius, vi. 277.

404. Διαιοία.] cf. infra 855, Thucydides

i. 126. It was celebrated in March, which
 occasions my translation 'one Spring.'

410. μνήμων.] "One of the chief in-
 tellectual faculties which Plato, like other

And the ancient gnarled oaks: now what prompted those strokes? *They* never forswore I should say.

STREPS. Can't say that they do: your words appear true. Whence comes then the thunderbolt, pray?

SOCR. When a wind that is dry, being lifted on high, is suddenly pent into these,
It swells up their skin, like a bladder, within, by Necessity's changeless decrees:
Till compressed very tight, it bursts them outright, and away with an impulse so strong,
That at last by the force and the swing of its course, it takes fire as it whizzes along.

STREPS. That's exactly the thing that I suffered one Spring, at the great feast of Zeus, I admit:
I'd a paunch in the pot, but I wholly forgot about making the safety-valve slit.
So it spluttered and swelled, while the saucepan I held, till at last with a vengeance it flew:
Took me quite by surprise, dung-bespattered my eyes, and scalded my face black and blue!

CHOR. O thou who wouldst fain great wisdom attain, and comest to us in thy need,
All Hellas around shall thy glory resound, such a prosperous life thou shalt lead:
So thou art but endued with a memory good, and accustomed profoundly to think,
And thy soul wilt inure all wants to endure, and from no undertaking to shrink,
And art hardy and bold, to bear up against cold, and with patience a supper thou lovest:
Nor too much dost incline to gymnastics and wine, but all lusts of the body refusest:
And esteemest it best, what is always the test of a truly intelligent brain,
To prevail and succeed whensoever you plead, and hosts of tongue-conquests to gain.

STREPS. But as far as a sturdy soul is concerned and a horrible restless care,
And a belly that pines and wears away on the wretchedest, frugalest fare,
You may hammer and strike as long as you like; I am quite invincible there.

ancient philosophers, proposed to exercise and develope, was memory, — *μνημονικήν αὐτὴν ζητῶμεν δεῖν εἶναι*, Rep. vi. 486 D.: a faculty of importance at any time, both for practical purposes and as exhibiting strength of mind, but then absolutely necessary in the deficiency of books." Sewall, *Dialogues of Plato*, p. 215. Compare *infra*, 471. Instances of this kind might be multiplied to any extent. Suffice it to say once for all, that Aristophanes uniformly displays the precisest acquaintance with Socratic phraseology.

413. *ἀνοήτων*.] Voluptatum quæ ad corpus referuntur. Kuster after the Scholiast.

418. *ἐπιχαλκεύειν*.] Compare the line of Aristophon quoted by Bp. Blomfield, ad *Æsch. Pers.* 51, *ἐὰν δὲ (δῆ) ὑπομένειν πλῆγας, ἄκμων*; the ferrea pectora Vecti of Juvenal, vii. 150: and the nickname *χαλκέντερος*, acquired by the great grammarian, Didymus of Alexandria, from his unwearied powers of application. Cf. also the Schol. Cruq. ad Horace, Sat. I. viii. 39. apud Doering.

- ΣΩ. ἄλλο τι δῆτ' οὖν νομεῖς ἤδη θεὸν οὐδένα πλὴν ἅπερ ἡμεῖς,
τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν γλῶτταν, τρία ταυτί ; 420
- ΣΤ. οὐδ' ἂν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ' ἂν ἀπαντῶν
οὐδ' ἂν θύσαιμ', οὐδ' ἂν σπείσαιμ', οὐδ' ἐπιθείην λιβανωτόν.
- ΧΟ. λέγε νυν ἡμῖν ὃ τι σοι δρῶμεν θαρρῶν, ὥς οὐκ ἀτυχήσεις,
ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι.
- ΣΤ. ὦ δέσποιναι, δέομαι τοίνυν ὑμῶν τουτὶ πάννυ μικρὸν, 425
τῶν Ἑλλήνων εἶναι με λέγειν ἑκατὸν σταδίοισιν ἄριστον.
- ΧΟ. ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν ὥστε τὸ λοιπὸν γ' ἀπὸ τουδὶ
ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.
- ΣΤ. μὴ μοί γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων ἐπιθυμῶ,
ἀλλ' ὅς' ἐμαντῷ στρεφιοδικῆσαι καὶ τοὺς χρήστας διολισθεῖν. 430
- ΧΟ. τεύξει τοίνυν ὧν ἡμίρεις· οὐ γὰρ μεγάλων ἐπιθυμεῖς.
ἀλλὰ σεαυτὸν παράδος θαρρῶν τοῖς ἡμετέροις προσπόλοισι.
- ΣΤ. δράσω τοῦθ' ὑμῖν πιστεύσας· ἡ γὰρ ἀνάγκη με πιέζει
διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον, ὅς μ' ἐπέτρινψεν.
νυν οὖν χρήσθων ὃ τι βούλονται. 435
τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν
παρέχω τύπτειν, πεινῆν, διψῆν,
αἰχμεῖν, ῥιγῶν, ἀσκὸν δαίρειν,
εἴπερ τὰ χρέα διαφευξοῦμαι,
τοῖς ἀνθρώποις τ' εἶναι δόξω 440
θρασύς, εὐγλωττος, τολμηρὸς, ἱτης,
βδελυρὸς, ψευδῶν συγκολλητῆς,
εὐρησιεπής, περίτριμμα δικῶν,
κύρβις, κρόταλον, κίναδος, τρύμη,
μάσθλης, εἴρων, γλοιὸς, ἀλαζών, 445

444. κύρβις.] The best explanation I have seen of this, is given in Colonel Mure's recent History of Greek literature, iii. 417. "The κύρβεις, (lawboxes)," he says, "were tables formed of oblong slabs of wood or metal fixed together, so as to present the appearance of boxes of three

or four sides, on each of which sides the laws were written from top to bottom. Each box or set of tables so connected, turned upon a pivot or axis in the centre, for convenience of consultation, hence their familiar name of axles, ἄξες. It is possible, perhaps probable, that the wooden

- SOCR. Now then you agree in rejecting with me the Gods you believed in when young,
And *my* creed you'll embrace ' *I believe in wide Space, in the Clouds, in the eloquent Tongue.*'
- STREPS. If I happened to meet other God in the street, I'd shew the cold shoulder, I vow.
No libation I'll pour : not one victim more on their altars I'll sacrifice now.
- CHOR. Now be honest and true, and say what we shall do : since you never shall fail of our aid,
If you hold us most dear in devotion and fear, and will ply the philosopher's trade.
- STREPS. O Ladies Divine, small ambition is mine : I only most modestly seek,
Out and out for the rest of my life to be best of the children of Hellas to speak.
- CHOR. Say no more of your care, we have granted your prayer : and know from this moment, that none
More acts shall pass through in the People than you : such favour from us you have won.
- STREPS. Not acts, if you please : I want nothing of these : this gift you may quickly withdraw ;
But I wish to succeed, just enough for my need, and to slip through the clutches of law.
- CHOR. This then you shall do, for your wishes are few : not many nor great your demands,
So away with all care from henceforth, and prepare to be placed in our votaries' hands.
- STREPS. This then will I do, confiding in you, for Necessity presses me sore,
And so sad is my life, 'twixt my cobs and my wife, that I cannot put up with it more.
So now, at your word, I give and afford
My body to these, to treat as they please,
To have and to hold, in squalor, in cold,
In hunger and thirst, yea by Zeus, at the worst,
To be flayed out of shape from my heels to my nape
So along with my hide from my duns I escape,
And to men may appear without conscience or fear,
Bold, hasty, and wise, a concocter of lies,
A rattler to speak, a dodger, a sneak,
A regular claw of the tables of law,
A shuffler complete, well worn in deceit,
A supple, unprincipled, troublesome cheat ;

ones may have been solid blocks of wood, presenting three or four polished surfaces. These tables were common both to the laws of Draco and of Solon. There is a saying recorded of Pittacus, (Diog. Laert. in vit. Pitt. 77.) that when asked by the king of Lydia what he considered the

best form of government, he replied, ' that of the revolving tables : ' in other words, that regulated by a fixed code of written laws." Timæus Gloss. on Plato, defines κύρβις to be στήλη τρίγωνος πυραμοειδής, νόμους ἔχουσα περὶ Θεῶν.

- κέντρων, μαρὸς, στρόφης, ἀργαλέος,
ματτυλοισχός.
ταῦτ' εἴ με καλοῦς' ἀπαντῶντες,
δρώντων ἀτεχνῶς ὃ τι χρήζουσιν
κεῖ βούλονται, 450
νῆ τὴν Δήμητρ' ἔκ μου χορδὴν
τοῖς φροντισταῖς παραθέντων.
- ΧΟ. λῆμα μὲν πάρεστι τῷδέ γ'
οὐκ ἄτολμον, ἀλλ' ἔτοιμον. ἴσθι δ' ὥς
ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμηκες 455
ἐν βροτοῖσιν ἔξεις.
- ΣΤ. τί πείσομαι ; ΧΟ. τὸν πάντα χρόνον μετ' ἐμοῦ
ζηλωτότατον βίον ἀνθρώπων διάξεις.
- ΣΤ. ἄρά γε τοῦτ' ἄρ' ἐγὼ ποτ' ὄψομαι ;
- ΧΟ. ὥστε γε σοῦ πολλοὺς ἐπὶ ταῖσι θύραις αἰεὶ καθῆσθαι, 460
βουλομένους ἀνακοινοῦσθαί τε καὶ ἐς λόγον ἐλθεῖν,
πράγματα κἀντιγραφὰς πολλῶν ταλάντων
ἄξια σῇ φρενὶ συμβουλευσομένους μετὰ σοῦ.
ἀλλ' ἐγχείρει τὸν πρεσβύτην ὃ τι περ μέλλεις προδιδάσκειν,
καὶ διακίνει τὸν νοῦν αὐτοῦ, καὶ τῆς γνώμης ἀποπειρῶ. 465
- ΣΩ. ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον,
ἵν' αὐτὸν εἰδῶς ὅστις ἐστὶ μηχανὰς
ἤδη 'πὶ τούτοις πρὸς σὲ καινὰς προσφέρω.
- ΣΤ. τί δέ ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν ;
- ΣΩ. οὐκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι, 470
εἰ μνημονικὸς εἶ. ΣΤ. δύο τρόπων νῆ τὸν Δία
ἦν μὲν γ' ὀφείληται τί μοι, μνήμων πάνυ,
ἐὰν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πάνυ.
- ΣΩ. ἔνεστι δῆτ' αἱ σοὶ λέγειν ἐν τῇ φύσει ;

447. ματτυλοισχός.] Dindorf objects to ματτυλοισχός, which is Bentley's conjecture for ματιόλοισχος, on the ground that it is a Macedonian word, and therefore

would not have come into use at Athens until the New Comedy. Yet it was also a Spartan word, (Müller's Dorians, Introduction, § 3, note k,) and apparently also a

A hang-dog accurst, a bore with the worst,
 In the tricks of the jury-courts thoroughly versed.
 If all that I meet this praise shall repeat,
 Work away as you choose, I will nothing refuse,
 Without any reserve, from my head to my shoes.
 You shan't see me wince though my gutlets you mince,
 And these entrails of mine for a sausage combine,
 Served up for the gentlemen students to dine.

CHOR. Well said, old man, thy soul is great;
 I love a heart that smiles at fate.
 Do this for me, and thou shalt be
 Known unto fame eternally.

STREPS. Known where? CHOR. With us in bliss divine
 An envied life for aye is thine.

STREPS. O that I may behold that day.

CHOR. Then round thy doors shall many a client linger,
 With pleas and briefs thy counsel to retain,
 And deep the riches thou may'st hope to finger;
 Vast though thy wisdom, vaster far thy gain.

Here, take the old man, and do all that you can, your new-fashioned thoughts to instil,
 And stir up his mind with your notions refined, and test him with judgment and skill.

SOCR. Come now, you tell me something of your habits :
 For if I don't know them, I can't determine
 What engines I must bring to bear upon you.

STREPS. Eh! what? Not going to storm me, by the Gods?

SOCR. No, no: I want to ask you a few questions.

First: is your memory good? STREPS. Two ways, by Zeus:

If I'm owed anything, I'm mindful, very:

But if I owe, (Oh! dear,) forgetful, very.

SOCR. Well then: have you the gift of speaking in you?

Cretan one. (Id. book iii. ch. 10. § 6.) Nor presumption against its use by a Comic
 would the fact of its not yet being com- writer.
 pletely domesticated at Athens, be any

- ΣΤ. λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἔνι. 475
 ΣΩ. πῶς οὖν δυνήσκει μανθάνειν ; ΣΤ. ἀμέλει, καλῶς.
 ΣΩ. ἄγε νυν ὅπως, ὅταν τι προβάλωμαι σοφὸν
 περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει.
 ΣΤ. τί δαί ; κυνηδὸν τὴν σοφίαν σιτήσομαι ;
 ΣΩ. ἄνθρωπος ἀμαθὴς οὔτος· καὶ βάρβαρος, 480
 δέδοικά σ', ὦ πρεσβύτε, μὴ πληγῶν δέη.
 φέρ' ἴδω, τί δρᾷς, ἣν τις σε τύπτῃ ; ΣΤ. τύπτομαι,
 κἄπειτ' ἐπισχὼν ὀλίγον ἐπιμαρτύρομαι,
 εἴτ' αὖθις ἀκαρῇ διαλιπὼν δικάζομαι.
 ΣΩ. ἴθι νυν, κατάρθου θοιμάτιον. ΣΤ. ἡδίκηκά τι ; 485
 ΣΩ. οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.
 ΣΤ. ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.
 ΣΩ. κατάρθου. τί ληρεῖς ; ΣΤ. εἶπε δὴ νῦν μοι τοδί·
 ἦν ἐπιμελὴς ὦ καὶ προθύμως μανθάνω,
 τῷ τῶν μαθητῶν ἐμφερὴς γενήσομαι ; 490
 ΣΩ. οὐδὲν διοίσεις Χαιρεφώντος τὴν φύσιν.
 ΣΤ. οἴμοι κακοδαίμων, ἡμῖν γέννησομαι.
 ΣΩ. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ
 ἀνύσας τι δευρὶ θᾶπτον ; ΣΤ. ἐς τὴν χεῖρ νυν
 δός μοι μελιτοῦτταν πρότερον ὥς δέδοικ' ἐγὼ 495
 εἶσω καταβαίνων ὥσπερ εἰς Τροφονίου.
 ΣΩ. χώρει· τί κυπτάζεις ἔχων περὶ τὴν θύραν ;
 ΧΟ. ἀλλ' ἴθι χαίρων τῆς ἀνδρείας
 οὔνεκα ταύτης.
 εὐτυχία γένοιτο τάν- 500

487. φωράσων.] The Scholiast explains the allusion thus : when one man charged another with a theft, and went to search his house, he was bound to lay aside his upper garments, lest he should privately convey into the dwelling of the accused the thing asserted to be stolen.

495. μελιτοῦτταν.] They who went to

consult the famous oracle of Trophonius in the Lebadean cave, took honied cakes in their hand, to appease, says the Scholiast, the serpents which haunted the spot, τοῖς ἐκεῖ ἐμφιλοχωροῦσιν ὄφεσιν.

500. The Parabasis.] A regular Parabasis is composed of five parts : first, the Kommation, or opening air, which extends

- STREPS. The gift of speaking, no : of cheating, yes.
 SOCR. No? how then can you learn? STREPS. O, well enough.
 SOCR. Then when I throw you out some clever notion
 About the laws of nature, you must catch it.
 STREPS. What! must I snap up sapience, in dog-fashion?
 SOCR. O! why the man's an ignorant old savage :
 I fear, my friend, that you'll require the whip.
 Come, if one strikes you, what do you do? STREPS. I'm struck :
 Then in a little while I call my witness :
 Then in another little while I summon him.
 SOCR. Put off your cloke. STREPS. Why, what have I done wrong?
 SOCR. O, nothing, nothing : all go in here naked.
 STREPS. Well, but I have not come with a search-warrant.
 SOCR. Fool! throw it off. STREPS. Well, tell me this one thing ;
 If I'm extremely careful and attentive,
 Which of your students shall I most resemble?
 SOCR. Why Chærephon. You'll be his very image.
 STREPS. What! I shall be half-dead! O me, poor devil.
 SOCR. Don't chatter there, but come and follow me ;
 Make haste now, quicker, here. STREPS. O, but do first
 Give me a honied cake : Zeus! how I tremble,
 To go down there, as if to see Trophonius.
 SOCR. Go on! why stand you pottering round the door.
 CHOR. Yes! go, and succeed, and may all the Gods speed
 So manly a deed!
 May good fortune help thee through,

in this case from l. 500 to l. 506 : then the Parabasis Proper, which is usually composed of the long anapaestic verses called Aristophanic, but in the present instance of the metre Eupolideus Polyschematistis ; and then the Pnigos, or Macron, so called from its having to be pronounced by the actor in one breath ; this is here

entirely omitted, but its nature may be guessed from the system, *infra* 996—1001. These are succeeded by the strophe, a lyrical song to the Gods, and the epirrhema, which is usually a satire upon some public error, contained in trochaic verses, and these again by an antistrophe, and antepirrhema of the same description.

θρώπων, ὅτι προήκων
 ἐς βαθὺ τῆς ἡλικίας
 νεωτέροις τὴν φύσιν αὐ-
 τοῦ πράγμασι χρωτίζεται
 καὶ σοφίαν ἐπασκεῖ. 505
 ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως
 τάληθῇ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.
 οὕτω νικήσαιμι τ' ἐγὼ καὶ νομιζομένην σοφός,
 ὥς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιούς
 καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν, 510
 πρώτους ἤξιωσ' ἀναγεῖν ὑμᾶς, ἢ παρέσχε μοι
 ἔργον πλείστον· εἴτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτικῶν
 ἡττηθεῖς, οὐκ ἄξιός ὢν ταῦτ' οὖν ὑμῖν μέμφομαι
 τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταῦτ' ἐπραγματευόμην.
 ἀλλ' οὐδ' ὥς ὑμῶν ποθ' ἐκὼν προδώσω τοὺς δεξιούς. 515
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἡδὺ καὶ λέγειν,
 ὁ σώφρων τε χῶ καταπύγων ἄριστ' ἡκουσάτην,
 κἀγὼ, παρθένος γὰρ ἔτ' ἦ, κοῦκ ἐξῆν πῶ μοι τεκεῖν,
 ἐξέθηκα, παῖς δ' ἐτέρα τις λαβοῦσ' ἀνείλετο,
 ὑμεῖς δ' ἐξεθρέψατε γενναίως κἀπαιδεύσατε 520
 ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια.
 νῦν οὖν Ἠλέκτραν κατ' ἐκέλευν ἦδ' ἡ κωμωδία
 ζητοῦσ' ἡλθ', ἣν που 'πιτύχη θεαταῖς οὕτω σοφοῖς·

The most important part of all was the Parabasis Proper, the place of which was in the last century fully supplied by the prologues of plays, if we may trust the account of Fielding, (Tom Jones, xvi. 1.) who says that they were "all written on the same three topics, viz., an abuse of the taste of the town, a condemnation of all contemporary authors, and an eulogium on the performance just about to be represented." It will be seen that no words

could more accurately describe the objects of the Parabasis on which we are now entering.

517. ὁ σώφρων τε χῶ καταπύγων.] The two principal characters in his earliest comedy, the *Δαιταλεῖς*, or the Feasters. The following account of that play rests chiefly on the authority of Müller's History of Greek Literature, chap. 28. The early comedies of Aristophanes, were produced before he was old enough to allow

Thou, who at an age like thine,
 Seekest with discoveries new
 Thine old nature to imbue,
 In philosophy to shine.

O Spectators, I will utter honest truths with accents free,
 Yea! by mighty Dionysus, Him who bred and nurtured me.
 So may I be deemed a poet, and this day obtain the prize,
 As till that unhappy blunder I had always held you wise,
 And of all my plays esteeming this the wisest and the best,
 Served it up for your enjoyment, which had, more than all the rest,
 Cost me thought, and time, and labour: then most scandalously treated,
 I retired in mighty dudgeon, by unworthy foes defeated.
 This is why I blame your critics, for whose sake I framed the play:
 Yet the clever ones amongst you even now I won't betray.
 No! for ever since from judges unto whom 'tis joy to speak,
 Brothers Profligate and Modest gained the prize we fondly seek,
 When, for I was yet a Virgin, and it was not right to bear,
 I exposed it, and Another did the foundling nurse with care,
 But 'twas ye who nobly nurtured, ye who brought it up with skill;—
 From that hour I proudly cherish pledges of your sure good will.
 Now then comes its sister hither, like Electra in the Play,
 Comes in earnest expectation kindred minds to meet to-day;

them to appear in his own name: accordingly he handed them over to two friends, the political ones to Callistratus, the domestic ones to Philonides, speaking, as he says in the Wasps, like a ventriloquist, through the lips of others. One of these, it is uncertain which, brought out his first play, the *Dædaleis*, B.C. 427. This play contained a contest between the Old and New Schools, in the persons of two young men, Brothers Modest and Profligate. The

latter was represented as a despiser of Homer, an upholder of all manner of legal quibbles, a partisan of Thrasymachus, (the sophist of the Republic of Plato,) and in all respects a complete rough sketch of the Unjust Logic of the play before us. Indeed if we may judge from one fragment, *ἄσπον δὴ μοι σκολιὸν τι λαβὼν Ἀλκαίου κάνακρεόντος*, the resemblance appears to be carried out in the most minute particulars.

γνώσεται γὰρ, ἥνπερ ἴδῃ, τὰδελφοῦ τὸν βόστρυχον.
 ὥς δὲ σώφρων ἐστὶ φύσει σκέψασθ'· ἥτις πρῶτα μὲν 525
 οὐδὲν ἤλθε ῥαψαμένη σκίτῳ καθειμένον,
 ἐρυθρὸν ἐξ ἄκρου, παχὺ, τοῖς παιδίοις ἔν' ἡ γέλως·
 οὐδ' ἔσκωψε τοὺς φαλακροὺς, οὐδὲ κόρδαχ' εἴλκυσεν,
 οὐδὲ πρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρίᾳ
 τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα, 530
 οὐδ' εἰσῆξε δᾶδας ἔχουσ', οὐδ' ἰὸν ἰὸν βοᾷ,
 ἀλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεύουσ' ἐλήλυθεν.
 κἀγὼ μὲν τοιοῦτος ἀνὴρ ὢν ποιητὴς οὐ κομῶ,
 οὐδ' ὑμᾶς ζητῶ ἔαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων,
 ἀλλ' αἰ καὶνὰς ἰδέας εἰσφέρων σοφίζομαι, 535
 οὐδὲν ἀλλήλαισιν ὁμολας καὶ πάσας δεξιᾶς·
 δς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα,
 κοῦκ ἐτόλμησ' αὐθις ἐπεμνηδῆσ' αὐτῷ κειμένῳ.

530. ἀφανίζων πονηρὰ σκώμματα.] This phrase has, I believe, been universally misunderstood. Dindorf translates it, after Bergler, 'dicta mordacia retundens.' An older Latin version (Aristophanes Bisseti) is, 'amotis e conspectu dictis mordacibus.' Mitchell gives, 'making the wretched scoffers disappear, res pro personâ.' The translation in the text seems scarcely to stand in need of any support: if any is wanted, there is a very apposite passage in Aristotle (Poetics 44). Aristotle is speaking of Homer, who, he says, is sometimes extravagant, but τοῖς ἄλλοις ἀγαθοῖς ὁ ποιητὴς ἡδύνων ΑΦΑΝΙΖΕΙ τὸ ἄσπον, he draws the reader's attention from his extravagance, by his manifold other

merits: ἀφανίζειν has much the same meaning, *infr.* 959; Thuc. ii. 42; Eth. Nic. III. ix. 3, etc. Thus too we see the full force of the succeeding verses. *They* resort to all kind of manoeuvres, says the Poet, to draw the attention of the audience from *their* ΤΑΠΗ, *mine* needs no such adventitious succour, but comes before you αὐτῇ καὶ τοῖς ΕΠΕΣΙΝ πιστεύουσα. For a similar sentiment compare Peace 739—750, Plutus 798. It may be allowable on the same subject to quote the powerful lines of a living poet, Henry Taylor, in his drama entitled *The Virgin Widow*. Silisco gives the following advice to some tragic actors.

Might I speak

My untaught mind to you that know your art,
 I should beseech you not to stare, and gasp,
 And quiver, that the infection of the sense

She will recognise full surely, if she find, her brother's tress.
 And observe how pure her morals : who, to notice first her dress,
 Enters not with filthy symbols on her modest garments hung,
 Jeering bald-heads, dancing ballets, for the laughter of the young.
 In this play no wretched grey-beard with a staff his fellow pokes,
 So obscuring from the audience all the poorness of his jokes.
 No one rushes in with torches, no one groans, '*Oh, dear ! Oh, dear !*'
 Trusting in its genuine merits comes this play before you here.
 Yet, though such a hero-poet, I, the baldhead, do not grow
 Curling ringlets : neither do I twice or thrice my pieces shew.
 Always fresh ideas sparkle, always novel jests delight,
 Nothing like each other, save that all are most exceeding bright.
 I am he who floored the giant, Cleon, in his hour of pride,
 Yet, when down I scorned to strike him, and I left him where he died !

May make our flesh to creep ; for as the hand
 By tickling of our skin may make us laugh
 More than the wit of Plautus, so these tricks
 May make us shudder. But true art is this ;
 To set aside your sorrowful pantomime,
 Pass by the senses, leave the flesh at rest,
 And working by the witcheries of words
 Felt in the fulness of their import, call
 Men's spirits from the deep.

[Since writing the above, I observe that in a prose translation privately published by a Mr. Gerard, not otherwise distinguished for its sound scholarship, these words are rendered 'smuggling his poor jests through,' which is precisely the meaning for which I contend.]

531. οὐδ' εἰσῆλθε.] It is worthy of remark, that Aristophanes begins this very play with the reprobated words *λοὺ λοῦ* : and ends it with the 'torches.' If the Scholiast, ad 146, (q. v.) is to be believed, he alludes there to the baldness of So-

crates, and it is generally supposed, though Dindorf and others deny it, that the Clouds themselves were acted twice. At any rate, as the Scholiast ad loc. observes, in the Peace *ἔσκαψε τοὺς φαλακροὺς*, he has introduced the *κόρδαξ* into the Wasps, the *σκήτινον* in the Lysistrata (and the Acharnians : Bergler), and the stick-user in the Birds ; though of course, as Süvern remarks, it is not the introduction, but the indiscriminate introduction, not the use, but the abuse of these scenes which is here censured.

οὔτοι δ', ὥς ἅπαξ παρέδωκεν λαβὴν Ἵπέρβολος,
 τοῦτον δειλαιὸν κολετρῶσ' αἰεὶ καὶ τὴν μητέρα. 540
 Εὐπολὺς μὲν τὸν Μαρικᾶν πρῶτιστον παρείλκυσε
 ἐκστρέψας τοὺς ἡμετέρους Ἵππέας κακὸς κακῶς,
 προσθεὶς αὐτῷ γραῖν μεθύσῃν τοῦ κόρδακος οὐνεχ', ἦν
 Φρύνιχος πάλαι πεποήχ', ἦν τὸ κῆτος ἥσθιεν.
 εἰθ' Ἑρμῖππος αὖθις ἐποίησεν εἰς Ἵπέρβολον, 545
 ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ἵπέρβολον,
 τὰς εἰκοὺς τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι.
 ὅστις οὖν τούτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω
 ἦν δ' ἐμοὶ καὶ τοῖσι ἐμοῖς εὐφρανῆσθ' εὐρήμασιν,
 ἐς τὰς ὥρας τὰς ἐτέρας εὖ φρονεῖν δοκήσετε. 550
 ὑψιμέδοντα μὲν θεῶν
 Ζῆνα τύραννον ἐς χορὸν
 πρῶτα μέγαν κικλήσκω
 τὸν τε μεγασθενὴ τριαίνης ταμίαν,
 γῆς τε καὶ ἀλμυρᾶς θαλάσσης ἄγριον μοχλευτήν 555
 καὶ μεγαλῶνυμον ἡμέτερον πατέρ',
 Αἰθέρα σεμνότατον, βιοθρέμμονα πάντων
 τὸν θ' ἵππονῶμαν, ὃς ὑπερ-
 λάμπροις ἀκτίσιν κατέχει
 γῆς πέδον, μέγας ἐν θεοῖς 560
 ἐν θνητοῖσι τε δαίμων.

541. Μαρικᾶν.] Meineke (Frag. Com. ii. 499.) collects twenty-five notices of this play. The only fragment evidently borrowed from Aristophanes is where Maricas, under whose person Hyperbolus was satirized, nihil se ex musicis scire nisi literas fatetur (Quintilian, i. x. 18): compare

Knights, 188, 189. In another, he likens τὴν Ἵπέρβολου μητέρα to a chopping board, τηλὶα. Eupolis in the Baptae (according to the Scholiast) retorted the charge of plagiarism upon Aristophanes himself, asserting that he assisted in the composition of the Knights.

τοὺς Ἵππέας

ξυνοποίησα τῷ φαλακρῷ τούτῳ, κἀδωρησάμην.

545. Ἑρμῖππος.] In a play called the Ἄρτοπώλιδες, so named, probably, from the profession of the mother of Hyperbolus, whom the Scholiast, ad 540, calls

ἀρτοπώλιδα. Meineke collects six fragments of this comedy, two of which are thought to bear upon the mother of Hyperbolus. In one, she is called (according

But the others, when a handle once Hyperbolus did lend,
 Trample down the wretched caitiff, and his mother, without end.
 In his Maricas the Drunkard, Eupolis the charge began,
 Shamefully my Knights distorting, as he is a shameful man,
 Tacking on the tipsy beldame, just the ballet-dance to keep,
 Phrynichus's prime invention, ate by monsters of the deep.
 Then Hermippus on the caitiff opened all his little skill,
 And the rest upon the caitiff are their wit exhausting still ;
 And my similè to pilfer 'of the Eels' they all combine.
 Whoso laughs at their productions, let him not delight in mine.
 But for you who praise my genius, you who think my writings clever,
 Ye shall gain a name for wisdom, yea ! for ever and for ever.

O mighty God, O heavenly King,
 To Thee my earliest vows I bring,
 O listen, Zeus, and hear me sing.
 And Thou, dread Power, whose Trident's sweep
 Heaves up the earth and the briny deep ;—
 And Thou, our own great Father and Lord,
 The life-giving Æther, by sages adored ;—
 And Thou—beloved, revered by all
 In earth, in heaven, whose rays of gold
 The world's vast plains in glory fold,
 Bright Sun, to Thee I call !

to Bergk and Meineke) & *σασπὰ καὶ πασι-
 πόρῃ καὶ κάπραινα* : in the other she is
 introduced speaking bad Greek, *δοκικῶ*
 for *δοκῶ*, etc.

547. *τὰς εἰκοὺς τῶν ἐγγέλων.*] This
 simile is given, Knights 864. It is thus
 translated by Mr. Frere :

As country fellows fishing eels, that in the quiet river,
 Or the clear lake, have failed to take, begin to poke and muddle,
 And rouse and rout it all about, and work it to a puddle
 To catch their game—you do the same in the hubbub and confusion,
 Which you create to blind the state, with unobserved collusion,
 Grasping at ease your bribes and fees.

The following line reminds the reader of Virgil's imprecation.

Qui Bavium non odit, amet tua carmina, Mævi.

ὦ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν πρόσχετε.
 ἡδίκημένοι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίου
 πλείστα γὰρ θεῶν ἀπάντων ὠφελοῦσαις τὴν πόλιν,
 δαιμόνων ἡμῖν μόναις οὐ θύετ' οὐδὲ σπένδετε, 565
 αἵτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἢ τις ἐξοδος
 μηδενὶ ξὺν νῶ, τότε ἢ βροντῶμεν ἢ ψακάζομεν.
 εἶτα τὸν θεαῖσιν ἐχθρὸν βυρσοδέψην Παφλαγόνα
 ἡνίχ' ἤρεΐσθε στρατηγὸν, τὰς ὀφρὺς συνήγομεν
 κάποιούμεν δεινά· "βροντῇ δ' ἐρράγη δι' ἀστραπῆς" 570
 ἢ σελήνῃ δ' ἐξέλειπε τὰς ὁδοὺς· ὁ δ' ἥλιος
 τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνελκύσας
 οὐ φανεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.
 ἀλλ' ὅμως εἴλεσθε τοῦτον. φασὶ γὰρ δυσβουλῶν
 τῇδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς 575
 ἄττ' ἂν ὑμεῖς ἐξαμάρτητ' ἐπὶ τὸ βέλτιον τρέπειν.
 ὥς δὲ καὶ τοῦτο ξυνοίσει ῥαδίως διδάξομεν.
 ἦν Κλέωνα τὸν λάρων δώρων ἐλόντες καὶ κλοπῆς,
 εἶτα φιμώσῃτε τούτου τῷ ξύλῳ τὸν αἰχένα,
 αὐθις ἐς τὰρχαῖον ὑμῖν, εἴ τι κάξημάρτετε, 580
 ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίσεται.

568. Παφλαγόνα.] The Scholiast remarks, that this attack on Cleon must have formed part of the first edition of the Clouds.

570. βροντῇ δ' ἐρράγη δι' ἀστραπῆς.] This is a quotation from the Teucer of Sophocles.

Οὐρανοῦ δ' ἀπὸ

"Ἦστραψε, βροντῇ δ' ἐρράγη δι' ἀστραπῆς.

I have been obliged to make a slight transposition of these lines in the translation, to prevent confusion.

574. δυσβουλῶν, κ.τ.λ.] When the contention between Poseidon and Athenè for the patronage of Athens was decided

in favour of the latter, Poseidon in anger imprecated perpetual *δυσβουλία* on the new city. Now the decrees of deities were, like those of the Medes and Persians, supposed to be irreversible, even by themselves: what one God had done, no other, nor even himself, could undo; but he could virtually nullify the effect by a subsequent decree. To use the language of the Roman law, the remedy was *obrogatio*, not *abrogatio*. Hera deprived Teiresias of sight: Zeus could not restore it, but he gave him the power of prophecy. Neither could Apollo revoke the gift of prophecy which he had bestowed upon Cassandra, but he

O most sapient wise spectators, hither turn attention due,
 We complain of sad ill-treatment, we've a bone to pick with you :
 We have ever helped your city, helped with all our might and main ;
 Yet you pay us no devotion, that is why we now complain.
 We who always watch around you. For if any project seems
 Ill-concocted, then we thunder, then the rain comes down in streams.
 And, remember, very lately, how we knit our brows together,
 'Thunders crashing, lightnings flashing,' never was such awful weather ;
 And the Moon in haste eclipsed her, and the Sun in anger swore
 He would curl his wick within him and give light to you no more,
 Should you choose that cursed reptile, Cleon, whom the Gods abhor,
 Tanner, Slave, and Paphlagonian, to lead out your hosts to war.
 Yet you chose him ! yet you chose him ! For they say that Folly grows
 Best and finest in this city, but the gracious Gods dispose
 Always all things for the better, causing errors to succeed :
 And how this sad job may profit, surely he who runs may read.
 Let the Cormorant be convicted, in command, of bribes and theft,
 Let us have him gagged and muzzled, in the pillory chained and left,
 Then again, in ancient fashion, all that ye have erred of late,
 Will turn out your own advantage, and a blessing to the State.

could nullify it by making all men dis-
 believe her. And so in the instance before
 us : Athenè could not change the curse of
 perpetual *δυσβουλία*, but she could and

did nullify its effect, by causing it always
 to have a successful issue. Kuster refers
 to the *Ecclēsiastusæ* for another notice of
 this double decree. The passage is

λόγος γέ τοι τις ἔστι τῶν γεραιτέρων
 ὅς' ἂν ἀνέητ' ἡ μῶρα βουλευσώμεθα,
 ἅπαντ' ἐπὶ τὸ βέλτιον ἡμῖν συμφέρειν.
 καὶ συμφέροι γ', ὃ πότνια Παλλὰς καὶ θεοί. 473.

The Scholiast quotes from Eupolis.

ὦ πόλις, πόλις,
 'Ὡς εὐτυχῆς εἰ μᾶλλον ἢ καλῶς φρονεῖς.

And this is a frequent topic in Demos-
 thenes, as e. g. Philippic i. v. εἰ τὰ τῆς

τύχης ἡμῶν ὑπάρξοι, ἥπερ αἰεὶ βέλτιον ἢ
 ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα.

" ἀμφί μοι αἶτε," Φοῖβ' ἀναξ
 Δήλιε, Κυνθίαν ἔχων
 ὑψικέρατα πέτραι·
 ἦ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις 585
 οἶκον, ἐν ᾧ κόραι σε Λυδῶν μεγάλως σέβουσιν·
 ἦ τ' ἐπιχώριος ἡμετέρα θεός,
 αἰγίδος ἡνίοχος, πολιοῦχος Ἀθάν·
 Παρνασίαν θ' ὅς κατέχων
 πέτραι σὺν πεύκαις σελαργεῖ 590
 Βάκχαις Δελφίσι·ν ἐμπρέπων,
 κωμαστῆς Διόνυσος.
 ἡνίχ' ἡμεῖς δεῦρ' ἀφορμᾶσθαι παρεσκευάσμεθα,
 ἡ Σελήνη συντυχούσ' ἡμῖν ἐπέστειλεν φράσαι,
 πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμάχοις· 595
 εἶτα θυμαίνειν ἔφασκε· δεινὰ γὰρ πεπονθέναι,
 ὠφελούσ' ὑμᾶς ἅπαντας, οὐ λόγοις, ἀλλ' ἐμφανῶς.
 πρῶτα μὲν τοῦ μηνὸς εἰς δᾶδ' οὐκ ἔλαττον ἢ δραχμὴν,
 ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἐσπέρας,
 μὴ πρὶν, παῖ, δᾶδ', ἐπειδὴ φῶς Σεληναίας καλόν. 600
 ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς ἡμέρας
 οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπαῖν
 ὥστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε
 ἡνίκ' ἂν ψευσθῶσι δέλπνου, κἀπίωσιν οἴκαδε,
 τῆς ἐορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν. 605
 κᾶθ' ὅταν θύειν δέη, στρεβλοῦτε καὶ δικάζετε·
 πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν,
 ἡνίκ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα,

582. Ἀμφί μοι αἶτε.] This elliptical and affected form of expression was, according to the Scholiast, so frequent in the dithyrambic poets, that they were thence popularly called Ἀμφιάνακτες.

590. πεύκαις.] There was a streamy light, a meteor of some kind, occasionally visible on the 'bipeaked hill,' which was

referred in the neighbouring legends to Dionysus with torches in either hand, leading his revellers to the nightly dance. This was a constant theme with the Attic poets. Elmsley, ad Eurip. Bacchae, 306, collects several allusions to it out of their writings.

602. κυδοιδοπαῖν.] Wieland refers this

"Still unto Thee, to Thee alone,"
 Apollo, with Thine awful throne
 Upreared on Cynthus' high-peaked stone :—
 Thou at whose shrine on the festal day
 The daughters of Ephesus kneel and pray :—
 Thou with the Ægis of Zeus in Thine hand,
 Athenè, the guardian, the queen of our land :—
 And Thou whose torches brightly shine
 The deep Parnassian glades among,
 Come, Bacchus, with Thy Mænad throng,
 Come, Reveller most divine !

We, when we had finished packing, and prepared our journey down,
 Met the Lady Moon, who charged us with a message for your town.
 First, All hail to noble Athens, and her faithful true Allies ;
 Then, she said, your shameful conduct made her angry passions rise,
 Treating her so ill who always aids you, not in words, but clearly ;
 Saves you, first of all, in torchlight every month a drachma nearly,
 So that each one says, if business calls him out from home by night,
 "Buy no link, my boy, this evening, for the Moon will lend her light."
 Other blessings too she sends you, yet you will not mark your days
 As she bids you, but confuse them, jumbling them all sorts of ways.
 And, she says, the Gods in chorus shower reproaches on her head,
 When in bitter disappointment, they go supperless to bed,
 Not obtaining festal banquets, duly on the festal day ;
 Ye are badgering in the law-courts when ye should arise and slay !
 And full oft when we celestials some strict fast are duly keeping,
 For the fate of mighty Memnon, or divine Sarpedon weeping,

to Meton and his cycle of nineteen years
 (ἐννεακαίδεκα κύκλα φαινοῦ Ἡελίου. Aratus):
 Süvern would rather believe that
 the Metonic cycle had not yet been intro-

duced, but that the errors of the old style
 of Cleostratus had about this time reached
 their climax. On the Metonic cycle, see
 Prideaux's Connection at the year 431.

- σπένδεθ' ὑμεῖς καὶ γελᾶτ'· ἀνθ' ὧν λαχὼν Ἵπέρβολος
 τήγες ἱερομνημονεῖν, κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν 610
 τὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴσεται
 κατὰ σελήνην ὥς ἄγειν χρή τοῦ βίου τὰς ἡμέρας.
- ΣΩ. μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,
 οὐκ εἶδον οὕτως ἄνδρ' ἄγροικον οὐδένα
 οὐδ' ἄπορον οὐδὲ σκαιὸν οὐδ' ἐπιλήσιμονα· 615
 ὅστις σκαλαθυρμάτι' ἄττα μικρὰ μανθάνων,
 ταῦτ' ἐπιλέλησται πρὶν μαθεῖν· ὅμως γε μὴν
 αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.
 ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβών.
- ΣΤ. ἀλλ' οὐκ ἐῷσί μ' ἐξενεγκεῖν οἱ κόρεις. 620
- ΣΩ. ἀνύσας τι κατάθου, καὶ πρόσεχε τὸν νοῦν. ΣΤ. ἰδού.
- ΣΩ. ἄγε δὴ, τί βούλει πρῶτα νυνὶ μανθάνειν
 ὧν οὐκ ἐδιδάχθης πώποτ' οὐδέν; εἰπέ μοι.
 πότερα περὶ μέτρων ἢ ῥυθμῶν ἢ περὶ ἐπῶν;
- ΣΤ. περὶ τῶν μέτρων ἔγωγ'· ἐναγχος γάρ ποτε 625
 ὑπ' ἀλφिताμοιβοῦ παρεκόπην διχοινίκῃ.
- ΣΩ. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὃ τι κάλλιστον μέτρον
 ἡγεῖ· πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον;
- ΣΤ. ἐγὼ μὲν οὐδὲν πρότερον ἡμεκτέου.
- ΣΩ. οὐδὲν λέγεις, ὠνθρωπε. ΣΤ. περιῖδου νυν ἐμοί, 630
 εἰ μὴ τετράμετρόν ἐστιν ἡμεκτέον.
- ΣΩ. ἐς κόρακας, ὥς ἄγροικος εἰ καὶ δυσμαθής.
 ταχύ δ' ἂν δύναιο μανθάνειν περὶ ῥυθμῶν.
- ΣΤ. τί δέ μ' ὠφελήσουσ' οἱ ῥυθμοὶ πρὸς τᾶλφίτα;

609. σπένδεθ' ὑμεῖς.] In a fragment of an oration by Lysias against Cinesias, says Mr. Grote, (History of Greece, vol. vii. p. 283, note) Cinesias and his friends are accused of numerous impieties, one of which consisted in celebrating festivals on unlucky and forbidden days, "in derision of our Gods and our laws," ὡς καταγελῶντες

τῶν θεῶν καὶ τῶν νόμων τῶν ἡμετέρων. The lamentable consequences which the displeasure of the Gods had brought upon them are then set forth: the companions of Cinesias had all miserably perished, while Cinesias himself was living in wretched health and in a condition worse than death.

Then you feast and pour libations : and Hyperbolus of late
 Lost the crown he wore so proudly as Recorder of the Gate,
 Through the wrath of us immortals : so perchance he'll rather know
 Always all his days in future by the Lady Moon to go.

- SOCR. Never by Chaos, Air, and Respiration,
 Never, no never have I seen a clown
 So helpless, and forgetful, and absurd !
 Why if he learns a subtlety or two
 He's lost them ere he's learnt them : all the same,
 I'll call him out of doors here to the light.
 Take up your bed, Strepsiades, and come !
- STREPS. By Zeus, I can't : the bugs make such resistance.
- SOCR. Make haste. There, throw it down, and listen. STREPS. Well !
- SOCR. Attend to me : what shall I teach you first
 That I've not taught you yet ? Come now, decide :
 Would you learn tunes, or measures, or heroics ?
- STREPS. O ! measures to be sure : for very lately
 A grocer swindled me of full three pints.
- SOCR. I don't mean that : but which do you like the best
 Of all the measures ; six feet, or eight feet ?
- STREPS. Well, I like nothing better than the yard.
- SOCR. Fool ! don't talk nonsense. STREPS. What will you bet me now
 That two yards don't exactly make six feet ?
- SOCR. O go to pot, ridiculous old blockhead !
 Still, perhaps you can learn tunes more easily.
- STREPS. But will tunes help me to repair my fortunes ?

610. *λεπομνημονεύειν*.] Each Amphictyonic state sent two deputies to the Council, one called the *πυλαγόρας*, or orator ; the other the *λεπομνήμων*, or recorder. We must suppose that when Hyperbolus was filling the latter post, the winds, as Harles observes, carried off his chaplet.

629. *ἡμεκτίον*.] An. *ἡμέκτεον* contained four choenices. I do not know how the play on words in the original can be preserved in the translation, without making some slight alteration, as I have done.

- ΣΩ. πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ, 635
 ἐπατονθ' ὅποιός ἐστι τῶν ῥυθμῶν
 κατ' ἐνόπλιον, χῶποιός αὖ κατὰ δάκτυλον.
- ΣΤ. κατὰ δάκτυλον; νῆ τὸν ΔΙ' ἀλλ' οἶδ'. ΣΩ. εἰπέ δή.
- ΣΤ. τίς ἄλλος ἀντὶ τούτου τοῦ δακτύλου;
 πρὸ τοῦ μὲν, ἔτ' ἐμοῦ παιδὸς ὄντος, οὔτοσί 640
 ΣΩ. ἀγρείος εἰ καὶ σκαιός. ΣΤ. οὐ γὰρ, φῆυρὲ,
 τούτων ἐπιθυμῶ μαθάνειν οὐδέν. ΣΩ. τί δαί;
 ΣΤ. ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγον.
- ΣΩ. ἀλλ' ἕτερα δεῖ σε πρότερα τούτων μαθάνειν,
 τῶν τετραπόδων ἅτι' ἐστὶν ὀρθῶς ἄρρενα. 645
- ΣΤ. ἀλλ' οἶδ' ἔγωγε τᾶρρεν', εἰ μὴ μαίνομαι·
 κριὸς, τράγος, ταῦρος, κύων, ἀλεκτρυνών.
- ΣΩ. ὀρῆς δ' πάσχεις; τήν τε θήλειαν καλεῖς
 ἀλεκτρυνόνα κατὰ ταῦτό καὶ τὸν ἄρρενα.
- ΣΤ. πῶς δή; φέρε. ΣΩ. πῶς; ἀλεκτρυνὸν κάλεκτρυνόν. 650
- ΣΤ. νῆ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρὴ καλεῖν;
 ΣΩ. ἀλεκτρύαιναν, τὸν δ' ἕτερον ἀλέκτορα.
- ΣΤ. ἀλεκτρύαιναν; εὖ γε νῆ τὸν Ἀέρα·
 ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου
 διαλφιδώσω σου κύκλῳ τὴν κάρδοπον. 655
- ΣΩ. ἰδοὺ μάλ' αὖθις τοῦθ' ἕτερον. τὴν κάρδοπον
 ἄρρενα καλεῖς, θήλειαν οὖσαν. ΣΤ. τῷ τρόπῳ

637. κατ' ἐνόπλιον.] To the passages quoted by Spanheim ad loc. add Plato Rep. 400, B. οἶμαι δὲ με ἀκηκοέναι οὐ σαφῶς ἐνόπλιον τέ τινα ὀνομάζοντος αὐτοῦ [τοῦ Δάμωνος] ξύνθετον, καὶ δάκτυλον καὶ ἡρῶν γε, κ.τ.λ. where the Scholiast says it was a metre composed of iambics, dactyls, and pariambs (⏏ ⏏); it was called ἐνόπλιον because it was the Greek martial music, employed in the Pyrrhic or sword-dance, a dance of which we may form a close idea from the sword-dance still oc-

casionaly seen in Scotland, and described by Sir Walter Scott in his 'Pirate,' and elsewhere, in which the dancers went through their evolutions full-armed, with swords in their hands.

639. τουτουι.] "Magna est in his nequitia," says Brunck of these two verses.

647. ἀλεκτρυνόν.] ἔπαιξε τὸν ἀλεκτρυνόνα, ὡς τετράπον καταριθμήσας. Scholiast. There can, I think, be no doubt whatever that Bentley is right, in supposing two verses to have slipped out

- SOCR. They'll help you to behave in company :
If you can tell which kind of tune is best
For the sword-dance, and which for finger music.
- STREPS. For fingers ! aye, but I know that. SOCR. Say on, then.
- STREPS. What is it but this finger ? though before,
Ere this was grown, I used to play with that.
- SOCR. Insufferable dolt ! STREPS. Well but, you goose,
I don't want to learn this. SOCR. What *do* you want then ?
- STREPS. Teach me the Logic ! teach me the unjust Logic !
- SOCR. But you must learn some other matters first :
As, what are males among the quadrupeds.
- STREPS. I should be mad indeed not to know that.
The Ram, the Bull, the Goat, the Dog, the Fowl.
- SOCR. Ah ! there you are ! there's a mistake at once !
You call the male and female fowl the same.
- STREPS. How ! tell me how. SOCR. Why fowl and fowl of course.
- STREPS. That's true though ! what then shall I say in future ?
- SOCR. Call this a fowless and the other a fowl.
- STREPS. A fowless ? Good ! Bravo ! Bravo ! by Air.
Now for that one bright piece of information
I'll give you a barley bumper in your trough.
- SOCR. Look there, a fresh mistake ; you called it trough,
Masculine, when its feminine. STREPS. How, pray ?

after this line, in which Socrates asks, and Strepsiades enumerates the names of female *quadrupeds*, ending again with the word *δλεκτρίων*. The same word ending both lines would easily enough account for the omission.

657. *ἄρρενα, θήλειαν οὖσαν*.] Mitchell refers to Diogenes Laertius, II. xii. 116, who relates the following anecdote of Stilpo, the philosopher of Megara, who flourished under Ptolemy Soter, about B.C. 336. He once asked if it was not

the Athenè τοῦ Διὸς that was a *θεός* ; his audience assented. Then pointing to the Athenè Promachus, Is not that the Athenè τοῦ Φαιδίου ? he proceeded. Again obtaining an affirmative reply, οὐκ ἄρα, he concluded, αὐτὴ θεός ἐστιν. Hereupon being taken before the Areopagites on a charge of impiety (like St. Paul), he did not deny the fact, but said she was not a *θεός* ἀλλὰ θεά· θεοὺς δ' εἶναι τοὺς ἀρρένας. They banished him, however.

- ἄρρενα καλῶ ἡγὼ κάρδοπον ; ΣΩ. μάλιστά γε,
ὥσπερ γε καὶ Κλεωνύμων. ΣΤ. πῶς δὴ ; φράσον.
- ΣΩ. ταυτὸν δύναταί σοι κάρδοπος Κλεωνύμφ. 660
- ΣΤ. ἀλλ', ὡγάθ', οὐδ' ἦν κάρδοπος Κλεωνύμφ,
ἀλλ' ἐν θυεῖα στρογγύλῃ ἔνεμάττετο.
ἀτὰρ τὸ λοιπὸν πῶς με χρὴ καλεῖν ; ΣΩ. ὅπως ;
τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.
- ΣΤ. τὴν καρδόπην θήλειαν ; ΣΩ. ὀρθῶς γὰρ λέγεις. 665
- ΣΤ. ἐκείνο δ' ἦν ἄν, καρδόπη, Κλεωνύμη.
- ΣΩ. ἔτι δὴ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,
ἅττ' ἄρρεν' ἐστίν, ἅττα δ' αὐτῶν θήλεα.
- ΣΤ. ἀλλ' οἷδ' ἔγωγ' ἃ θήλ' ἐστίν. ΣΩ. εἰπὲ δὴ.
- ΣΤ. Λύσιλλα, Φίλινα, Κλειταγόρα, Δημητρία. 670
- ΣΩ. ἄρρενα δὲ ποῖα τῶν ὀνομάτων ; ΣΤ. μῦρία.
Φιλόξενος, Μελησίας, Ἀμυνίας.
- ΣΩ. ἀλλ', ὦ ποιηρὲ, ταῦτά γ' ἔστ' οὐκ ἄρρενα.
- ΣΤ. οὐκ ἄρρεν' ὑμῖν ἐστίν ; ΣΩ. οὐδαμῶς γ', ἐπεὶ
πῶς ἂν καλέσειας ἐντυχὼν Ἀμυνία ; 675
- ΣΤ. ὅπως ἂν ; ὡδὶ, δεῦρο δεῦρ', Ἀμυνία.
- ΣΩ. ὀρᾶς ; γυναῖκα τὴν Ἀμυνίαν καλεῖς.
- ΣΤ. οὐκ οὐν δικαίως ἦτις οὐ στρατεύεται ;
ἀτὰρ τί ταῦθ' ἃ πάντες ἴσμεν μανθάνω ;

676. Ἀμυνία.] Horace has a similar way of stigmatising effeminacy. Sat. i. viii. 39, he calls Pediatius, fragilis Pediatia. Mr. Gilbert Cooper, repeating the common opinion that the Clouds was acted for a second time in the archonship of Ameinias, the year after that of Isarchus in which it was first brought out, adds, "what ascertains the date of the second performance even in the Comedy itself is this remarkable passage, so sarcastical upon Ameinias, who during his magistracy made a dishonourable cessation of arms

with the Lacedæmonians;" (Life of Socrates, p. 54, note;) that is, the truce which was made with a view to stay the conquests of Brasidas in Macedonia. This is ingenious, and is, I may observe, in some degree supported by the Scholiast at v. 31. (τὸν ἄρχοντα διασύρει βουλόμενος τῇ ἐκείνου προσηγορίᾳ ἐχρήσατο. τότε γὰρ ἤρχεν Ἀμυνίας Προνάπου υἱός. He adds that the poet slightly changed the name because the law forbade him to satirize the Archon), but I do not think it is correct: for (1.) Ameinias was Archon in B.C. 422,

- How did I make it masculine? SOCR. Why 'trough,'
Just like 'Cleonymus.' STREPS. I don't quite catch it.
- SOCR. Why 'trough,' 'Cleonymus,' both masculine.
- STREPS. Ah, but Cleonymus has got no trough,
His bread is kneaded in a rounded mortar :
Still, what must I say in future? SOCR. What ! why call it
A 'troughess,' female, just as one says 'an actress.'
- STREPS. A 'troughess,' female? SOCR. Quite correct, you've hit it.
- STREPS. O 'troughess' then and Miss Cleonymus.
- SOCR. Still you must learn some more about these names ;
Which are the names of men and which of women.
- STREPS. Oh, I know which are women. SOCR. Well, repeat some.
- STREPS. Demetria, Cleitagora, Philinna.
- SOCR. Now tell me some men's names. STREPS. O yes, ten thousand.
Philon, Melesias, Amynias.
- SOCR. Hold ! I said men's names : these are women's names.
- STREPS. No, no, they're men's. SOCR. They are *not* men's, for how
Would you address Amynias if you met him ?
- STREPS. How ? somehow thus : ' Here, here Amynia !'
- SOCR. Amynia ! a woman's name, you see.
- STREPS. And rightly too ; a sneak who shirks all service !
 . But all know this : let's pass to something else.

and this play contains an allusion to the death of Cleon, (which happened in that year,) made in a manner which seems to imply he had written other comedies since : and an express reference to the Maricas of Eupolis, which was not produced till B.C. 421 : cf. *supra* 538—541. (2.) The only additions recognised by the old grammarians in the second edition of this play are the Parabasis, the controversy between the two Logics, and the burning of the School at the end. (3.) When we

consider what an earnest advocate of peace Aristophanes uniformly was from the commencement to the close of his career, we can hardly suppose that he would stigmatize with cowardice a man who was the chief magistrate when a truce was concluded, the necessity of which was confessed by the best and bravest in the state, and in concluding which he was not by any means a prime mover, but merely the official conductor.

- ΣΩ. οὐδὲν μὰ Δι', ἀλλὰ κατακλινεῖς δευρὶ. ΣΤ. τί δρῶ; 680
 ΣΩ. ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.
 ΣΤ. μὴ δῆθ', ἵκετεύω σ', ἐνθάδ'· ἀλλ' εἴπερ γε χρὴ,
 χαμαὶ μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.
 ΣΩ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα. ΣΤ. κακοδαίμων ἐγὼ,
 οἶαν δίκην τοῖς κόρεσι δώσω τήμερον. 685
 ΧΟ. φρόντιζε δὴ καὶ διάθρει, πάντα τρόπον τε σαιτὸν
 στρόβει πυκνώσας.
 ταχὺς δ', ὅταν εἰς ἄπορον πέσης,
 ἐπ' ἄλλο πῆδα
 νόημα φρενός· ὕπνος δ' ἀπέστω γλυκύθυμος ὁμμάτων. 690
 ΣΤ. ἱατταταῖ ἱατταταῖ.
 ΧΟ. τί πάσχεις; τί κάμνεις;
 ΣΤ. ἀπόλλυμαι δειλαιοσ' ἐκ τοῦ σκίμποδος
 δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι,
 καὶ τὰς πλευρὰς δαρδάπτουσιν 695
 καὶ τὴν ψυχὴν ἐκπίνουσιν,
 καὶ τοὺς ὄρχεις ἐξέλκουσιν,
 καὶ τὸν πρωκτὸν διορύττουσιν,
 καὶ μ' ἀπολοῦσιν.
 ΧΟ. μή νυν βαρέως ἄλγει λίαν. 700
 ΣΤ. καὶ πῶς; ὅτε μου
 φρούδα τὰ χρήματα, φρούδη χροιά,
 φρούδη ψυχὴν, φρούδη δ' ἐμβάς
 καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς
 φρουρὰς ἔδων 705
 ὀλίγου φρούδος γεγένημαι.
 ΣΩ. οὗτος, τί ποιεῖς; οὐχὶ φροντίζεις; ΣΤ. ἐγώ;
 νῆ τὸν Ποσειδῶ. ΣΩ. καὶ τί δῆτ' ἐφρόντισας;
 ΣΤ. ὑπὸ τῶν κόρων εἴ μού τι περιλειφθήσεται.

696. ψυχὴν.] ἴστίον ὅτι τρεῖς ψυχὰς τῶν τὸ αἷμα, ὅπερ ἐστὶ μόνων τῶν ζώων
 φασι, τὴν αἰσθητικὴν, ἥτις ἐστὶ κοινὴ τῶν καὶ τὴν λογικὴν, ἥτις ἐστὶ μόνων τῶν ἀν-
 θρώπων, τῶν ἀλόγων ζώων, καὶ τῶν φυ-θρώπων. Scholiast. This division is taken

- SOCR. Well, then, you get into the bed. STREPS. And then?
 SOCR. Excogitate about your own affairs.
 STREPS. Not there: I do beseech, not there: at least
 Let me excogitate on the bare ground.
 SOCR. There is no way but that. STREPS. Poor devil I!
 How I shall suffer from the bugs to-day.
 CHOR. Now then survey in every way, with airy judgment sharp and quick:
 Wrapping thoughts around you thick:
 And if so be in one you stick,
 Never stop to toil and bother,
 Lightly, lightly, lightly leap,
 To another, to another;
 Far away be balmy sleep.
 STREPS. Ugh! Ugh! Ugh! Ugh! Ugh!
 CHOR. What's the matter? where's the pain?
 STREPS. Friends! I'm dying. From the bed
 Out creep bug-bears scanty fed,
 And my ribs they bite in twain,
 And my life-blood out they suck,
 And my manhood off they pluck,
 And my loins they dig and drain,
 And I'm dying, once again.
 CHOR. O take not the smart so deeply to heart.
 STREPS. Why, what can I do?
 Vanished my skin so ruddy of hue,
 Vanished my life-blood, vanished my shoe,
 Vanished my purse, and what is still worse
 As I hummed an old tune till my watch should be past,
 I had very near vanished myself at the last.
 SOCR. Hallo there, are you pondering? STREPS. Eh! what? I?
 Yes to be sure. SOCR. And what have your ponderings come to?
 STREPS. Whether these bugs will leave a bit of me.

from Aristotle, Eth. Nic. i. 13. Here, of "the blood, which is the life" of man.
 course, the second signification is intended,

- ΣΩ. ἀπολεῖ κάκιστ'. ΣΤ. ἀλλ', ὦγάθ', ἀπόλωλ' ἀρτίως. 710
 ΣΩ. οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα.
 ἐξευρετέος γὰρ νοῦς ἀποστερητικὸς
 κἀπαιδολημ'. ΣΤ. οἶμοι, τίς ἂν δῆτ' ἐπιβάλῃ
 ἐξ ἀρνακίδων γνώμην ἀποστερητρίδα ;
 ΣΩ. φέρε νυν, ἀθρήσω πρῶτον, ὃ τι δρᾷ, τουτονί. 715
 οὔτος, καθεύδεις ; ΣΤ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὐ.
 ΣΩ. ἔχεις τι ; ΣΤ. μὰ Δί' οὐ δῆτ' ἔγωγ'. ΣΩ. οὐδὲν πάννυ ;
 ΣΤ. οὐδὲν γε πλὴν ἢ τὸ πέος ἐν τῇ δεξιᾷ.
 ΣΩ. οὐκ ἐγκαλυφάμενος ταχέως τι φροντιεῖς ;
 ΣΤ. περὶ τοῦ ; σὺ γάρ μοι τοῦτο φράσον, ὦ Σώκρατες. 720
 ΣΩ. αὐτὸς ὃ τι βούλει πρῶτος ἐξευρὼν λέγε.
 ΣΤ. ἀκήκοας μυριάκις ἀγὼ βούλομαι,
 περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί.
 ΣΩ. ἴθι νυν, καλύπτου καὶ σχάσας τὴν φροντίδα
 λεπτήν κατὰ μικρὸν περιφρόνει τὰ πράγματα, 725
 ὀρθῶς διαιρῶν καὶ σκοπῶν. ΣΤ. οἶμοι τάλας.
 ΣΩ. ἔχ' ἀτρέμα· κἂν ἀπορῆς τι τῶν νοημάτων,
 ἀφελὲς ἀπελθε· κἂτα τὴν γνώμην πάλιν
 κίνησον αὐθις αὐτὸ καὶ ζυγώθρισον.
 ΣΤ. ὦ Σωκρατίδιον φίλτατον. ΣΩ. τί, ὦ γέρον ; 730
 ΣΤ. ἔχω τόκου γνώμην ἀποστερητικὴν.
 ΣΩ. ἐπίδειξον αὐτήν. ΣΤ. εἰπέ δὴ νῦν μοι τοδί·
 γυναῖκα φαρμακίδ' εἰ πριάμενος Θετταλήν,
 καθέλοιμι νύκτωρ τὴν σελήνην, εἴτα δὲ

714. ἐξ ἀρνακίδων.] The joke in this passage is between the desire of Strepsades to get rid of these sheep-skins, and his desire esse ἐξαρηντικὸς qualis, remarks Bergler, factus postea filius ejus est, 1157.

726. διαιρῶν.] Mitchell very appropriately quotes the well-known passage in the Phædrus, where Socrates says that he is desperately in love with these διαιρέσεις

and συναγωγαί. Τοῦτων δὲ ἔγωγε αὐτὸς τε ἔραστής, ὃ Φαῖδρε, τῶν διαιρέσεων καὶ συναγωγῶν. 268 B. See Mr. Grote's valuable remarks on this subject in his History of Greece, viii. 577—583. To the passages he brings together there, and those quoted by the commentators here, add the following from Sextus Empiricus's treatise against Mathematicians, book vii. 9, adv.

- SOCR. Consume you, wretch! STREPS. Faith, I'm consumed already.
- SOCR. Come, come, don't flinch: pull up the clothes again:
Search out and catch some very subtle dodge
To fleece your creditors. STREPS. O me, how can I
Fleece any one with all these fleeces on me?
- (Puts his head under the clothes.)
- SOCR. Come, let me peep a moment what he's doing.
Hey! he's asleep! STREPS. No, no! no fear of that!
- SOCR. Caught anything? STREPS. No, nothing. SOCR. Surely, something.
- STREPS. Well, I had something in my hand, I'll own.
- SOCR. Pull up the clothes again, and go on pondering.
- STREPS. On what? now do please tell me, Socrates.
- SOCR. What is it that you want? first tell me that.
- STREPS. You have heard a million times what 'tis I want:
My debts! my debts! I want to shirk my debts.
- SOCR. Come, come, pull up the clothes: refine your thoughts
With subtle wit: look at the case on all sides:
Mind you divide correctly. STREPS. Ugh! O me.
- SOCR. Hush: if you meet with any difficulty
Leave it a moment: then return again
To the same thought: then lift and weigh it well.
- STREPS. O, here, dear Socrates! SOCR. Well, my old friend.
- STREPS. I've found a notion how to shirk my debts.
- SOCR. Well then, propound it. STREPS. What do you think of this?
Suppose I hire some grand Thessalian witch
To conjure down the Moon, and then I take it

Logicos. He says: ὁ Πλάτων παντὸς μέρους φιλοσοφίας αὐτῷ (Socrati) μεταδίδωσι (I may remark that Aristophanes does the same: viz., Logic, here: Ethics, in the controversy between the two Logics: Physics, in his description of the causes of the thunder, etc.), τοῦ μὲν λογικοῦ, παρ' ὅσον περὶ ὄρων καὶ διαιρέσεων καὶ ἐτυμολογίας

παρεισῆγκται ζητῶν, ὅπερ ἐστὶ λογικά· τοῦ δὲ ἠθικοῦ, ὅτι περὶ ἀρετῆς καὶ πολιτείας καὶ νόμων διασκέπτεται· τοῦ δὲ φυσικοῦ, ὅτι καὶ περὶ κόσμου τε καὶ περὶ ζωογονίας καὶ ψυχῆς πεφιλοσόφηκεν, where Fabricius remarks, Socrates definitiones et divisiones examinans inducitur in omnibus ferme Platonis Dialogis.

- αὐτὴν καθεύξαιμ' ἐς λοφείον στρογγύλον, 735
 ὥσπερ κάτοπτρον, κῆρα τηροῖην ἔχων,
 ΣΩ. τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ'; ΣΤ. ὅ τι;
 εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,
 οὐκ ἂν ἀποδοίην τοὺς τόκους. ΣΩ. οὐτις τί δή;
 ΣΤ. οὐτις κατὰ μῆνα τὰργύριον δανείζεται. 740
 ΣΩ. εὖ γ'· ἀλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιὸν,
 εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,
 ὅπως ἂν αὐτὴν ἀφανίσειας εἰπέ μοι.
 ΣΤ. ὅπως; ὅπως; οὐκ οἶδ'. ἀτὰρ ζητητέον.
 ΣΩ. μή νυν περὶ σαιτὸν εἶλλε τὴν γνώμην ἀεὶ, 745
 ἀλλ' ἀποχάλα τὴν φροντίδ' εἰς τὸν ἀέρα,
 λινόδετον ὥσπερ μηλολόνην τοῦ ποδός.
 ΣΤ. εὖρηκ' ἀφάνισω τῆς δίκης σοφωτάτην,
 ὥστ' αὐτὸν ὁμολογεῖν σ' ἐμοί. ΣΩ. ποίαν τινά;
 ΣΤ. ἤδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον 750
 ταύτην ἑώρακας, τὴν καλὴν, τὴν διαφανή,
 ἀφ' ἧς τὸ πῦρ ἄπτουσι; ΣΩ. τὴν ὕαλον λέγεις;
 ΣΤ. ἔγωγε. φέρε, τί δῆτ' ἂν, εἰ ταύτην λαβὼν,
 ὅποτε γράφοιτο τὴν δίκην ὁ γραμματεὺς,
 ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον 755
 τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης;
 ΣΩ. σοφῶς γε νῆ τὰς Χάριτας. ΣΤ. οἴμ' ὥς ἡδομαι

757. Σοφῶς γε νῆ τὰς Χάριτας.] The Scholiast refers this to the Graces said to have been sculptured by Socrates in his youth, when he followed the trade of his father Sophroniscus. The following observations are quoted from Mr. Gilbert Cooper's learned Life of Socrates, p. 14. "Several authors (Suidas, Diog. Laert., Pausanias) affirm that the celebrated Graces carved on the walls of the citadel at Athens behind the statue of Minerva were his performances. An early indication of

the propensity of his mind to beauty. From this, compared with his life and doctrines, (cf. Xen. Mem. iii.) we may perceive what invariable analogy there is between a taste for moral and for natural comeliness, for the same faculties of the soul which lead mankind to admire proportion and order in external forms of matter, have a correspondent relish for a like regularity in characters and manners. It is very observable that these Graces were, contrary to the general custom, clothed, ἐνδεδυμένας Χά-

- And clap it into some round helmet-box,
And keep it fast there, like a looking-glass,—
- SOCR. But what's the use of that? STREPS. The use, quotha:
Why if the Moon should never rise again,
I'd never pay one farthing. SOCR. No! why not?
- STREPS. Why, don't we pay our interest by the month?
- SOCR. Good! now I'll proffer you another problem.
Suppose an action: damages, five talents:
Now tell me how you can evade that same.
- STREPS. How! how! can't say at all: but I'll go seek.
- SOCR. Don't wrap your mind for ever round yourself,
But let your thoughts range freely through the air,
Like beetles with a thread about their feet.
- STREPS. I've found a bright evasion of the action:
Confess yourself, 'tis glorious. SOCR. But what is it?
- STREPS. I say, haven't you seen in druggists' shops
That stone, that splendidly transparent stone,
By which they kindle fire? SOCR. The burning glass?
- STREPS. That's it: well then, I'd get me one of these,
And as the clerk was entering down my case,
I'd stand, like this, some distance towards the sun,
And burn out every line. SOCR. By my Three Graces,
A clever dodge! STREPS. O me, how pleased I am.

πῦρας, whereas other artists represented the Graces naked. So Horace, lib. i. Od. 30, *solutis Gratia zonis*, and again, lib. iv. Od. 7. *Gratia cum nymphis geminisque sororibus audet Ducere nuda choros*: these Graces therefore, carved by Socrates, might

in contradistinction justly be called *Gratiae decentes*, lib. i. Od. 4." The fact that these were Veiled Statues is noticed by Diogenes Laertius, εἶναι τε αὐτοῦ καὶ τὰς ἐν ἀκροπόλει Χάριτας ἐντοί φασιν, ἐνδεδυμένας οὖσας. "Ὅθεν καὶ Τίμωνας ἐν τοῖς Σίλλοις εἰπεῖν,

Ἐκ δ' ἄρα τῶν ἀπέκλινε λιθοξόος, ἐννομολέσχης,
Ἑλλήνων ἐπαιδὸς, ἀκριβολόγους ἀποφρίνας,
Μυκτῆρ, ῥητορὸμυκτος, ἐπαπτικὸς, εἰρωνευτής.

Then there struck out a new line, the sculptor, the prattler on justice,
He who bewitched all Hellas, and taught exactness of speaking,
Jeerer, derider of sophists, half Attic, unrivalled dissembler.

- ὅτι πεντετάλαντος διαγέγραπται μοι δίκη.
ΣΩ. ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. **ΣΤ.** τὸ τί ;
ΣΩ. ὅπως ἀποστρέψαις ἂν ἀντιδικῶν δίκην, 760
μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων.
ΣΤ. φαυλότατα καὶ ῥᾶσ'. **ΣΩ.** εἰπέ δή. **ΣΤ.** καὶ δὴ λέγω.
εἰ πρόσθεν ἔτι μᾶς ἐνεστώσης δίκης,
πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέχων.
ΣΩ. οὐδὲν λέγεις. **ΣΤ.** νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ 765
οὐδεὶς κατ' ἐμοῦ τεθνεώτος εἰσάξει δίκην.
ΣΩ. ὑθλείς· ἄπερρ', οὐκ ἂν διδαξαίμην σ' ἔτι.
ΣΤ. ὅτιν' τί ; ναὶ πρὸς τῶν θεῶν, ὦ Σώκρατες.
ΣΩ. ἀλλ' εὐθὺς ἐπιλήθῃ σὺ γ' ἅττ' ἂν καὶ μάθῃς·
ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης ; λέγε. 770
ΣΤ. φέρ' ἴδω, τί μέντοι πρῶτον ἦν ; τί πρῶτον ἦν ;
τίς ἦν ἐν ᾗ ματτόμεθα μέντοι τᾶλφῖτα ;
οἴμοι, τίς ἦν ; **ΣΩ.** οὐκ ἐς κόρακας ἀποφθερεῖ,
ἐπιλησμότατον καὶ σκαϊότατον γερόντιον ;
ΣΤ. οἴμοι, τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι ; 775
ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.
ἀλλ', ὦ Νεφέλαι, χρηστόν τι συμβουλεύσατε.
ΧΟ. ἡμεῖς μὲν, ὦ πρεσβῦτα, συμβουλεύομεν,
εἰ σοὶ τις υἱὸς ἔστιν ἐκτεθραμμένος,
πέμπειν ἐκείνον ἀντὶ σαυτοῦ μανθάνειν. 780
ΣΤ. ἀλλ' ἔστ' ἔμουγ' υἱὸς καλὸς τε κἀγαθός·
ἀλλ' οὐκ ἐθέλει γὰρ μανθάνειν, τί ἐγὼ πάθω ;
ΧΟ. σὺ δ' ἐπιτρέπεις ; **ΣΤ.** εὐσωματεῖ γὰρ καὶ σφριγγᾷ,
κᾶσθ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας.
ἀτὰρ μέτειμί γ' αὐτόν· ἦν δὲ μὴ θέλῃ, 785
οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας.

767. διδαξαίμην.] Elmsley would read interpretation (see note at 1320 *infra*), but
διδάξαμ' ἂν. If the old reading is to be by supposing Socrates to have handed
defended, it must be, not by Hermann's over, or to have intended handing over

- To have a debt like that clean blotted out.
- SOCR. Come, then, make haste and snap up this. STREPS. Well, what?
- SOCR. How to prevent an adversary's suit
Supposing you were sure to lose it; tell me.
- STREPS. O, nothing easier. SOCR. How, pray? STREPS. Why thus,
While there was yet one trial intervening,
Ere mine was cited, I'd go hang myself.
- SOCR. Absurd! STREPS. No, by the Gods, it isn't though:
They could not prosecute me were I dead.
- SOCR. Nonsense! Be off: I'll try no more to teach you.
- STREPS. Why not? do, please: now, please do, Socrates.
- SOCR. Why you forget all that you learn, directly.
Come, say what you learnt first: there's a chance for you.
- STREPS. Ah! what was first?—Dear me: whatever was it?—
Whatever's that we knead the barley in?—
Bless us, what was it? SOCR. Be off, and feed the crows,
You most forgetful, most absurd old dolt!
- STREPS. O me! what will become of me, poor devil!
I'm clean undone: I haven't learnt to speak.—
O gracious Clouds, now do advise me something.
- CHOR. Our counsel, ancient friend, is simply this,
To send your son, if you have one at home,
And let him learn this wisdom in your stead.
- STREPS. Yes! I've a son, quite a fine gentleman:
But he won't learn, so what am I to do?
- CHOR. What! is he master? STREPS. Well: he's strong and vigorous,
And he's got some of the Cæsyra blood within him:
Still I'll go for him, and if he won't come
By all the Gods I'll turn him out of doors.

the education of Strepsiades either to the any more." Or the 'middle may be used
Clouds, or to his own more advanced pupils: merely in an active sense. See Schol.
"I will not *have you taught* in my School Triclinii in Soph. Ant. 356.

ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.

ΧΟ. ἄρ' αἰσθάνει πλείστα δι' ἡμᾶς ἀγάθ' αὐτίχ' ἔξων
μόνας θεῶν ; ὥς
ἔτοιμος ὅδ' ἐστὶν ἅπαντα δρᾶν
ὅς' ἂν κελεύῃς.

790

σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερώς ἐπληγμένου
γνούς ἀπολάψεις, ὃ τι πλείστον δύνασαι,
ταχέως· φιλεῖ γάρ πως τὰ τοιαῦθ' ἑτέρα τρέπεσθαι.

ΣΤ. οὔτοι μὰ τὴν Ὀμίχλην ἔτ' ἐνταυθὶ μενεῖς
ἀλλ' ἔσθι' ἐλθὼν τοὺς Μεγακλέους κίονας.

795

ΦΕ. ὦ δαιμόνιε, τί χρήμα πάσχεις, ὦ πάτερ ;
οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.

ΣΤ. ἰδοὺ γ' ἰδοὺ Δί' Ὀλύμπιον τῆς μωρίας
τὸ Δία νομίζειν, ὅντα τηλικουτονί.

810

ΦΕ. τί δὲ τοῦτ' ἐγέλασας ἐτέον ; ΣΤ. ἐνθυμούμενος
ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαῖκά.
ὁμως γε μὴν πρόσσελθ', ἵν' εἰδῇς πλείονα,
καὶ σοι φράσω πρᾶγμα· δὲ σὺ μαθὼν ἀγῆρ ἔσει.
ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.

815

ΦΕ. ἰδοὺ τί ἔστιν ; ΣΤ. ὥμοσας νυνὶ Δία.

ΦΕ. ἔγωγ'. ΣΤ. ὁρᾶς οὖν ὥς ἀγαθὸν τὸ μαυθάνειν ;
οὐκ ἔστιν, ὦ Φειδιππίδη, Ζεὺς. ΦΕ. ἀλλὰ τίς ;

ΣΤ. Δῖνος βασιλεύει, τὸν Δί' ἐξεληλακώς.

ΦΕ. αἰβοῖ, τί ληρεῖς ; ΣΤ. ἴσθι τοῦθ' οὕτως ἔχον.

820

810. τηλικουτονί.] τελείαν ἔχοντα τὴν
ἡλικίαν καὶ ὀφειλοντα πάντα εἰδέναι. Scho-
liast. And so I have translated it : yet I
think that the following verses require it
to be used not in its usual signification
'old as you are,' but in a signification it
sometimes bears, 'young as you are.'

814. ἀγῆρ.] The honourable signifi-
cation attached to ἀγῆρ in Greek, as to *vir*

in Latin, is too well known to require
notice. For instances near at hand, see
supr. 533 : Equites 179, 1255 : Œd. Col.
393. It is *never* used in an unworthy
sense. And therefore I cannot but think
that Mr. Linwood is entirely wrong in
accepting Hermann's interpretation of
that difficult passage in the *Philoctetes*,
ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν, εἰπόντος

Go in one moment, I'll be back directly.

CHOR. Dost thou not see how bounteous we our favours free
Will shower on you,
Since whatsoe'er your will prepare
This dupe will do.

But now that you have dazzled and elated so your man,
Make haste and seize whate'er you please as quickly as you can,
For cases such as these, my friend, are very prone to change and bend.

STREPS. Be off : you shan't stop here : so help me Mist !
There, run and grub at Megacles's Marbles.

PHEID. How now, my father ? what's i'the wind to-day ?
You're wandering ; by Olympian Zeus, you are.

STREPS. Look there ! Olympian Zeus ! you blockhead you,
Come to *your* age, and yet believe in Zeus !

PHEID. Why prithee, what's the joke ? STREPS. 'Tis so preposterous
When babes like you hold antiquated notions.
But come and I'll impart a thing or two,
A wrinkle, making you a man indeed.
But, mind : don't whisper this to any one.

PHEID. Well, what's the matter ? STREPS. Didn't you swear by Zeus ?

PHEID. I did. STREPS. See now, how good a thing is learning.
There is no Zeus, Phidippides. PHEID. Who then ?

STREPS. Why Vortex reigns, and he has turned out Zeus.

PHEID. Oh me, what stuff. STREPS. Be sure that this is so.

δὲ μὴ φθονερὰν ἐξῶσαι γλώσσας ὀδύνας.
1140. They translate it, " 'Tis human nature to call interest justice ; therefore don't abuse a man who does it." This would be ἀνθρώπου : it is ἀνθρωπινόν, not ἀνδρείον to do so. I would translate it thus : " 'Tis the part of a true man—what is ? τὸ μὲν, firstly, εἰς εἰπεῖν δίκαιον, to

applaud justice, as you do : but to do it without thus abusing [the unjust] : " or the last clause may be translated "and to abuse the unjust [μὴ φθονερὰν] with impunity," making the φθόνος refer to the feeling of the audience towards the speaker, not the feeling of the speaker towards the unjust.

- ΦΕ. τίς φησι ταῦτα ; ΣΤ. Σωκράτης ὁ Μήλιος
καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἵχνη.
- ΦΕ. σὺ δ' εἰς τοσοῦτον τῶν μανιῶν ἐλήλυθας
ὥστ' ἀνδράσιν πείθει χολῶσιν ; ΣΤ. εὐστόμει,
καὶ μηδὲν εἴπης φλαῦρον ἄνδρας δεξιούς 825
καὶ νοῦν ἔχοντας· ὧν ὑπὸ τῆς φειδωλίας
ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἠλείψατο
οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ
ὥσπερ τεθνεῶτος καταλόει μου τὸν βίον.
ἀλλ' ὡς τάχιστ' ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε. 830
- ΦΕ. τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἄν ;
ΣΤ. ἄληθες ; ὅσαπερ ἔστ' ἐν ἀνθρώποις σοφά·
γνώσει δὲ σαυτὸν ὡς ἀμαθὴς εἶ καὶ παχύς.
ἀλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθὶ χρόνον.
- ΦΕ. οἴμοι, τί δράσω παραφρονούντος τοῦ πατρός ; 835
πότερα παρανοίας αὐτὸν εἰσαγαγὼν ἔλω,
ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω ;

821. Σωκράτης ὁ Μήλιος.] This attempted identification of the opinions of Socrates with those of Diagoras of Melos, although it cannot be excused, yet may be palliated by the remark that as Diagoras was not impeached for his atheism till about thirteen years after the date of this play, we may well imagine that his impiety if notorious (as it must have been for this allusion to have had any effect), had not as yet assumed that offensive shape, which was afterwards thought to call for public interference. Wiggers, in his *Life of Socrates* (chapter 6), holds up that philosopher as the single exception to the free toleration of religious opinions by the Athenians. A most astonishing assertion: the reverse of which could be proved by innumerable examples. I content myself

with quoting the following observations from Josephus's most learned treatise against Apion, ii. 38. I give them in the translation of Whiston, only making a slight alteration in one place where it does not represent the sense of the original. "Apollonius," says Josephus, "did not know how that the Athenians punished those that spoke contrary to their laws about the Gods, without mercy: for on what other account was it that Socrates was put to death by them?..... There was also Anaxagoras, who although he was a citizen of Clazomenæ, was within a few suffrages of being condemned to die, because he said the sun, which the Athenians thought to be a God, was a ball of fire. They also made this public proclamation that *they would give a talent*

PHEID. Who says so, pray? STREPS. The Melian—Socrates,
And Chærephon, who knows about the flea-tracks.

PHEID. And are you come to such a pitch of madness
As to put faith in brain-struck men? STREPS. Fie! Fie!
Don't you blaspheme such very dexterous men
And sapient too: men of such frugal habits
They never shave, nor use your precious ointment,
Nor go to baths to clean themselves: but you
Have taken *me* for a corpse and cleaned me out.
Come, come, make haste, do go and learn for me.

PHEID. What can one learn from them that is worth knowing?

STREPS. Learn! why whatever's clever in the world:
And you shall learn how gross and dense you are.
But stop one moment: I'll be back directly.

PHEID. O me! what must I do with my mad father?
Shall I indict him for his lunacy,
Or tell the undertakers of his symptoms?

to any one who would kill Diagoras of Melos, because it was reported that he laughed at their mysteries. Protagoras also, who was thought to have written somewhat that was not owned for truth by the Athenians about the Gods, had been seized upon, and put to death, if he had not fled immediately. Nor need we wonder that they treated men in this manner, when they did not even spare women: for they very lately slew a certain priestess, because she was accused that she initiated people into the worship of strange Gods; it having been forbidden so to do by one of their laws, and a capital punishment had been decreed to such as introduced a strange God..... And this was the happy administration of the affairs of the Athe-

nians!"

828. λουσόμενος.] Bergler refers to Aves, 1282. ἑρρόπων ἑσωκράτων ("they went unwashed and slovenly like so many Socrates's." Frere): and Mitchell adds Id. 1553. λίμνη τις ἐστ', αἰλουτος οὗ ψυχασγωγῆ Σωκράτης. That this is not a mere calumny, the following words, brought by the same commentator from the opening scene of Plato's Symposium, seem to shew, ἔφη γὰρ οἱ Σωκράτη ἐντυχεῖν λελουμένον τε καὶ τὰς βλαῦτας ὑποδεδεμένον, ἃ ἐκείνος ὀλιγάκις ἐποίησε. There is a very curious passage quoted from Epictetus (or rather from Arrian) by Mr. Gilbert Cooper: Σωκράτης ὀλιγάκις ἐλούετο for the fact was that his person was so ἐπίχαρι and ἥδὺ that he did not require it.

- ΣΤ. φέρ' ἴδω, σὺν τουτονὶ τί νομίζεις ; εἰπέ μοι.
ΦΕ. ἀλεκτρύονα. ΣΤ. καλῶς γε. ταυτηνὶ δὲ τί ;
ΦΕ. ἀλεκτρύον'. ΣΤ. ἄμφω ταυτό ; καταγέλαστος εἶ. 840
μή νυν τὸ λοιπὸν, ἀλλὰ τήνδε μὲν καλεῖν
ἀλεκτρύαναν, τουτονὶ δ' ἀλέκτορα.
ΦΕ. ἀλεκτρύαναν ; ταῦτ' ἔμαθες τὰ δεξιὰ
εἶσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς ;
ΣΤ. χᾶτερά γε πόλλ'. ἀλλ' ὃ τι μάθοιμ' ἐκάστοτε, 845
ἐπελανθανόμεν ἂν εὐθὺς ὑπὸ πλήθους ἐτών.
ΦΕ. διὰ ταῦτα δὴ καὶ θοιμάτιον ἀπώλεσας ;
ΣΤ. ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα.
ΦΕ. τὰς δ' ἐμβάδας ποῖ τέτροφας, ὠνόητε σύ ;
ΣΤ. ὥσπερ Περικλῆς εἰς τὸ δέον ἀπώλεσα. 850
ἀλλ' ἴθι, βάδιζ', ἴωμεν εἰτα τῷ πατρὶ
πειθόμενος ἐξάμαρτε καὶ γὰρ τοί ποτε
οἶδ' ἐξέτει σοι τραυλίσαντι πιθόμενος,
ὃν πρῶτον ὀβολὸν ἔλαβον Ἑλιαστικόν,
τούτου 'πριάμην σοι Διασίοις ἀμαξίδα. 855
ΦΕ. ἦ μὴν σὺν τούτοις τῷ χρόνῳ ποτ' ἀχθέσει.
ΣΤ. εὖ γ' ὅτι ἐπέισθης. δεῦρο δεῦρ', ὦ Σώκρατες,
ἐξελθ'. ἄγω γάρ σοι τὸν υἱὸν τουτονὶ,
ἄκοντ' ἀναπέσας. ΣΩ. νηπύτιος γὰρ ἐστ' ἔτι,
καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε. 860
ΦΕ. αὐτὸς τρίβων εἴης ἂν, εἰ κρεμαῖό γε.
ΣΤ. οὐκ ἐς κόρακας ; καταρᾷ σὺν τῷ διδασκάλῳ ;

844. γηγενεῖς.] The Scholiast gives two interpretations : one, that they lived under ground, which Mitchell adopts : the other, that it refers to the attacks made by the Titans on the Gods, which is received by Bergler, Brunck, and generally. It may perhaps merely signify prodigies of wisdom.

850. ὥσπερ Περικλῆς.] When Athens,

after the expiration of the five years truce, B.C. 445, was assailed at once on three sides by her adversaries, viz., in Euboea, Megara, and by a Spartan invasion, Pericles, before turning his arms against the two former, managed to buy off the Spartan leaders, Cleandridas and the young king Pleistoanax, by a bribe of ten talents. Both these leaders were obliged to leave

- STREPS. Now then! you see this, don't you? what do you call it?
 PHEID. That? why a fowl. STREPS. Good! now then, what is this?
 PHEID. That's a fowl too. STREPS. What both! Ridiculous!
 Never say that again, but mind you always
 Call this a fowless and the other a fowl.
 PHEID. A fowless! These then are the mighty secrets
 You have picked up amongst those Giants there.
 STREPS. And lots besides: but everything I learn
 I straight forget: I am so old and stupid.
 PHEID. And this is what you've lost your mantle for?
 STREPS. It's very absent sometimes: 'tishn't lost.
 PHEID. And what have you done with your shoes you mad old dotard?
 STREPS. Like Pericles, all for the best, I've lost them.
 Come, come; go with me: humour me in this,
 And then do what you like. Ah! I remember
 How I to humour you, a coaxing baby,
 With the first obol which my judgship fetched me
 Bought you a go-cart at the great Diasia.
 PHEID. The time will come when you'll repent of this.
 STREPS. Good boy to obey me. Hollo! Socrates.
 Come here; come here; I've brought this son of mine,
 Trouble enough, I'll warrant you. SOCR. Poor infant
 Not yet aware of my suspension-wonders.
 PHEID. You'd make a wondrous piece of ware, suspended.
 STREPS. Hey! go to pot! Do you abuse the Master?

Sparta on the suspicion of bribery, and Pericles was of course unwilling to convert this suspicion into a certainty, by publicly avowing in what manner he had expended so much of the public money. Sitting one day in the room with his little ward Alcibiades, he was endeavouring to strike out some excuse for the deficiency of the money, when Alcibiades asked him

"what he was looking so thoughtful about?" "I was thinking," said the statesman, "how to give an account of those ten talents." "Now if I were you," retorted the boy, "I would think how *not* to give an account of them." Pericles took the advice so readily given, and merely reported to the Assembly that he had spent them *eis tò deon*, for the good of the commonwealth.

- ΣΩ. ἰδοὺ κρέμαι', ὡς ἡλίθιον ἐφθέξατο
καὶ τοῖσι χεῖλεσιν διερρηγύσιν.
πῶς ἂν μάθοι ποθ' οὗτος ἀπόφευξιν δίκης
ἢ κλῆσιν ἢ χαύνωσιν ἀναπειστηρίαν ;
καίτοι ταλάντου τοῦτ' ἔμαθεν Ἑπέρβολος. 865
- ΣΤ. ἀμέλει, διδάσκει· θυμόσοφός ἐστιν φύσει·
εὐθύς γέ τοι παιδάριον ἐν τυννοντονί
ἐπλαττεν ἔνδον οἰκίας ναῦς τ' ὄγλυφεν,
ἀμαξίδας τε σκυτίνας εἰργάζετο,
κάκ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.
ὅπως δ' ἐκείνῳ τὸ λόγῳ μαθήσεται,
τὸν κρείττον', ὅστις ἐστὶ, καὶ τὸν ἡττονα,
ὅς τ' ἀδίκῃ λέγων ἀνατρέπει τὸν κρείττονα·
ἐὰν δὲ μὴ, τὸν γοῦν ἀδικὸν πάσῃ τέχνῃ. 870 875
- ΣΩ. αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγοις.
- ΣΤ. ἐγὼ δ' ἀπέσομαι. τοῦτο δ' οὖν μεμνησ', ὅπως
πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.
- ΔΙ. χῶρει δευρὶ, δείξον σαυτὸν 880
τοῖσι θεαταῖς, καίπερ θρασὺς ὢν.
- ΑΔ. "Ἴθ' ὅποι χρήξεις." πολὺ γὰρ μᾶλλον σ'
ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.
- ΔΙ. ἀπολείς σύ ; τίς ὢν ; ΑΔ. λόγος. ΔΙ. ἡττων γ' ὢν.
- ΑΔ. ἀλλὰ σε νικῶ, τὸν ἐμοῦ κρείττω 885
φάσκοντ' εἶναι. ΔΙ. τί σοφὸν ποιῶν ;
- ΑΔ. γνώμας καὶνὰς ἐξευρίσκων.

866. χαύνωσιν ἀναπειστηρίαν.] The best interpretation of this is that of the Scholiast. χαύνωσις is 'a dissolving, refuting' of arguments, ἀναπειστηρία is not 'persuasive,' but 'dissuasive.' The phrase means then, "a weakening of the speech of your adversary, so as to make it lose its

effects upon the audience." "Ὅταν τοῦ ἀντιδίκου προβάλλοντος λόγους πιθανοὺς, εἰς τὸναντίον τις αὐτοὺς περιτρέψῃ, καὶ χαύνους καὶ ἀσθενεῖς ποιήσῃ, διὰ τῶν λόγων αὐτοῦ ἀναπείσας τοὺς δικαστὰς ὡς ἄρ' ἀληθὴ λέγει. Scholiast.

880. Here the two Logics are intro-

SOCR. And look, 'suthspended!' How absurd he mouthed it
 With pouting lips, and soft affected lisp.
 How can *he* learn evasion of a suit,
 Timely citation, damaging replies?
 Hyperbolus, though, learnt them for a talent.

STREPS. O never fear! he's very sharp, by nature.
 For when he was a little chap, *so* high,
 He used to build small baby-houses, boats,
 Go-carts of leather, darling little frogs
 Carved out of peach-stones, you can't think how nicely!
 So now, I prithee, teach him both your Logics,
 The Better, as you call it, and the Worse
 Which with the worse cause can defeat the Better;
 Or if not both, at all events the Worse.

SOCR. Aye, with his own ears he shall hear them argue.

STREPS. Well, I must go: and do remember this,
 Give him the knack of reasoning down all Justice.

RIGHT LOGIC. Come shew yourself now with your confident brow.

—To the stage, if you dare!

WRONG LOGIC. "Lead on if you please:" I shall smash you with ease,
 If an audience be there.

RIGHT L. *You'll* smash me, you say! And who are *you*, pray?

WRONG L. A Logic, like you. RIGHT L. But the Worst of the two.

WRONG L. Yet you I can drub whom my Better they dub.

RIGHT L. By what artifice taught? WRONG L. By original thought.

duced, according to the Scholiast, in two
 cages spurring at each other like fighting
 cocks, but this is not likely, nor indeed
 consistent with line 1091 *infra*. Ranke
 and Mitchell believe that Æschylus and
 Euripides are represented by the two
 Logics, but although it is the Old and

New schools to which these two poets re-
 spectively belonged, that are here in-
 tended, this conjecture is also wholly
 unnecessary.

882. *ἰθ' ἔπειτα χροίζεις.*] These words
 are from the Telephus of Euripides, cf.
infra 914.

- ΔΙ. ταῦτα γὰρ ἀνθεὶ διὰ τουτουσὶ
τοὺς ἀνοήτους.
ΑΔ. οὐκ, ἀλλὰ σοφούς. ΔΙ. ἀπολῶ σε κακῶς. 890
ΑΔ. εἶπέ, τί ποιῶν; ΔΙ. τὰ δίκαια λέγων.
ΑΔ. ἀλλ' ἀνατρέψω 'γαῦτ' ἀντιλέγων
οὐδὲ γὰρ εἶναι πάνυ φημι δίκην.
ΔΙ. οὐκ εἶναι φής; ΑΔ. φέρε γὰρ, ποῦ 'στιν;
ΔΙ. παρὰ τοῖσι θεοῖς. 895
ΑΔ. πῶς δήτα δίκης οὔσης ὁ Ζεὺς
οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ
δήσας; ΔΙ. αἰβοῖ, τουτὶ καὶ δὴ
χωρεῖ τὸ κακόν· δότε μοι λεκάνην.
ΑΔ. τυφογέρων εἰ κανάρμοστος. 900
ΔΙ. καταπύγων εἰ καναίσχυντος.
ΑΔ. ῥόδα μ' εἴρηκας. ΔΙ. καὶ βωμολόχος.
ΑΔ. κρίνεσι στεφανοῖς. ΔΙ. καὶ πατραλοίας.
ΑΔ. χρυσῷ πάττων μ' οὐ γυγνώσκεις.
ΔΙ. οὐ δήτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ. 905
ΑΔ. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.
ΔΙ. θρασὺς εἰ πολλοῦ. ΑΔ. σὺ δέ γ' ἀρχαῖος.
ΔΙ. διὰ σέ δὲ φοιτᾷν

896. ὁ Ζεὺς.] The two following passages, referred to by Bergler, will instantly recur to the minds of all. The first is

Πατὴρς προτιμᾷ Ζεὺς μάραν, τῷ σὺ λέγῃ,
αὐτὸς δ' ἔθηκε πατέρα πρεσβύτην Κρόνον.
Πῶς ταῦτα τοῦτοις οὐκ ἐναντίας λέγεις;

The second is where Euthyphron justifies his own unfilial conduct from the example of Zeus. "Men say that Zeus is the best and holiest of the Gods, and yet they confess He bound His father; and are they wroth with me, because I would rightfully punish mine? Is not this setting up a different standard of Right and

from Æschylus Eumenides 640. The Furies are speaking:

Wrong for Him and for myself?" οὕτως αὐτοὶ ἑαυτοῖς τὰ ἐναντία λέγουσι περὶ τῶν Θεῶν καὶ περὶ ἐμοῦ. Plat. Euthyphron 6. A. Plato (Republic ii. 378) indignantly reproves the promulgators of such fables. "I do not think," he says, "that what Kronus did to his father and what he suffered from his son, should be said thus

- RIGHT L. Ah! these blockheads have made
Yours a flourishing trade.
- WRONG L. Not blockheads, but wise. RIGHT L. I'll smash you and your lies!
- WRONG L. By what method, forsooth? RIGHT L. By speaking the Truth.
- WRONG L. Your words I will meet, and entirely defeat:
There never *was* Justice or Truth, I repeat.
- RIGHT L. No Justice! you say? WRONG L. Well, where does it stay?
- RIGHT L. With the Gods in the air. WRONG L. If Justice be there,
How comes it that Zeus could his father reduce,
Yet live with their Godships unpanished and loose?
- RIGHT L. Ugh! Ugh! These evils come thick, I feel awfully sick,
A bason, quick, quick!
- WRONG L. You musty old dame!
- RIGHT L. You monster in shame!
- WRONG L. Hey! Roses, I swear. RIGHT L. You lickspittle there!
- WRONG L. What! Lilies from *you*? RIGHT L. You're a parricide too!
- WRONG L. You shower gold on my head.
- RIGHT L. Yes! it used to be lead.
- WRONG L. But now it's a grace and a glory instead.
- RIGHT L. You're a little too bold. WRONG L. You're a good deal too old.
- RIGHT L. 'Tis through you I well know not a stripling will go

openly among weak and silly boys; no, tales like these should, if possible, be hushed up altogether, or if we must narrate them, it should be done as some deep and inscrutable mystery, and we should take precautions that but few should be there to hear them. Aye, and we will not have them told at all in the city we are forming. We will not have it told our children that, let them plunge into the deepest depths of crime, let them maltreat their father for his errors to any extent they please, they will not be striking out any novel and prodigious line, they will

but be doing what the best and mightiest of the Gods have done before them." cf. *infra* ad 1063.

902. *βουκολόχος*.] *Aspasius*, an old Greek philosopher who wrote a commentary on Aristotle, in his note ad *Eth. Nic.* iv. viii. 3. derives this word from the birds of prey who haunt the altars [*λοχῶσι τοῖς βουκοῖς*] and such like places for the sake of the remnants of victims offered there: and thinks it thence applied to buffoons who pry everywhere for materials for jokes and sneering.

- οὐδείς ἐθέλει τῶν μεираκίων
καὶ γνωσθήσῃ ποτ' Ἀθηναίους
οἷα διδάσκεις τοὺς ἀνοήτους. 910
- ΑΔ. αὐχμείς αἰσχρῶς. ΔΙ. σὺ δέ γ' εὖ πράττεις.
καίτοι πρότερόν γ' ἐπτώχευες,
Τήλεφος εἶναι Μυσὸς φάσκων,
ἐκ πηριδίου 915
γνώμας τρώγων Πανδελετέλους.
- ΑΔ. ὦμοι σοφίας ἧς ἐμνήσθης.
ΔΙ. ὦμοι μανίας τῆς σῆς, πόλεώς θ',
ἥτις σε τρέφει
λυμαινόμενον τοῖς μεираκίοις. 920
- ΑΔ. οὐχὶ διδάξεις τοῦτον Κρόνος ὦν.
ΔΙ. εἴπερ γ' αὐτὸν σωθῆναι χρή
καὶ μὴ λαλιὰν μόνον ἀσκήσαι.
- ΑΔ. δεῦρ' ἴθι, τοῦτον δ' ἔα μαίνεσθαι.
ΔΙ. κλαύσει, τὴν χεῖρ' ἦν ἐπιβάλλης. 925
- ΧΟ. παύσασθε μάχης καὶ λοιδορίας.
ἀλλ' ἐπιδειξαι
σύ τε τοὺς προτέρους ἄττ' ἐδίδασκες,
σύ τε τὴν καινὴν
παῖδουσιν, ὅπως ἂν ἀκούσας σφῶν
ἀντιλεγόντων κρίνας φοιτᾷ. 930
- ΔΙ. δρᾶν ταῦτ' ἐθέλω. ΑΔ. κἄγωγ' ἐθέλω.
- ΧΟ. φέρε δὴ πότερος λέξει πρότερος ;
- ΑΔ. τούτῳ δώσω
κἄτ' ἐκ τούτων ὧν ἂν λέξη 935
ῥηματίοισιν καινοῖς αὐτὸν
καὶ διανοίαις κατατοξεύσω.
τὸ τελευταῖον δ', ἦν ἀναγρύζη,
τὸ πρόσωπον ἅπαν καὶ τῷ φθαλμῷ
κεντούμενος ὥσπερ ὑπ' ἀνθρηνῶν 940

916. Πανδελετέλους.] Nothing is known of this Pandeletus : he appears to have been

To attend to the rules which are taught in the Schools;
But Athens one day shall be up to the fools.

WRONG L. How squalid your dress! RIGHT L. Yours is fine, I confess.

Yet when alms to implore at every one's door
Once you borrowed the garments which Telephus wore,
You thought it a treat as you begged through the street
The scraps by Pandeletus hoarded to eat.

WRONG L. O me! for the wisdom you've mentioned in jest!

RIGHT L. O me! for the folly of you, and the rest
Who you to destroy their children employ!

WRONG L. Well, well, you'll have nothing to do with this boy.

RIGHT L. If not, he'll be lost, as he'll find to his cost:
Taught nothing by you but gossip untrue.

WRONG L. He raves, as you see: let him be, let him be.

RIGHT L. Touch him if you dare! I bid you beware.

CHOR. Forbear, forbear to wrangle and scold!

Each of you shew
You what you taught their fathers of old,
You let us know
Your system untried, that hearing each side
From the lips of the Rivals the youth may decide
To which of your schools he will go.

RIGHT L. This then will I do. WRONG L. And so will I too.

CHOR. And who will put in his claim to begin?

WRONG L. If *he* wishes, he may: I kindly give way:

But mind that, as soon as he's finished his say,
I will strike him and hit with sharp arrows of wit,
And keen enigmatical proverbs emit.
And at last if a word from his mouth shall be heard
My sayings like fierce savage hornets shall pierce
His forehead and eyes,



a sycophant and sophist of the ignobler kind.

ὑπὸ τῶν γνωμῶν ἀπολείται.

ΧΟ. νῦν δεῖξέτον τὸ πισύνω τοῖς περιδεξίοισι

λόγοισι καὶ φροντίσι καὶ γνωμοτύποις μερίμναις,

ὁπότερος αὐτοῖν λέγων ἀμείνων φανήσεται.

νῦν γὰρ ἅπας ἐνθάδε κίνδυνος ἀνείται σοφίας,

945

ἥς περὶ τοῖς ἐμοῖς φίλοις ἐστὶν ἀγὼν μέγιστος.

ἀλλ' ὃ πολλοῖς τοὺς πρεσβυτέρους ἤθεσι χρηστοῖς στεφανώσας,

ῥήξον φωνὴν ᾗτινι χαίρεις, καὶ τὴν σαυτοῦ φύσιν εἰπέ.

ΔΙ. λέξω τολύπην τὴν ἀρχαίαν παιδείαν, ὡς διέκειτο,

ὅτ' ἐγὼ τὰ δίκαια λέγων ἦνθουν καὶ σωφροσύνη νενόμιστο.

950

πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδέν' ἀκούσαι

εἰτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως εἰς κιθαριστοῦ

τοὺς κωμήτας γυμνοὺς ἀθρόους, κεῖ κριμνώδη κατανίφοι.

εἰτ' αὖ προμαθεῖν ἄσμ' ἐδίδασκεν, τὸ μηρὸν μὴ ξυνέχοντας,

ἢ Παλλάδα περσέπολιν δεινὰν, ἢ Τηλέπορόν τι βόαμα,

955

ἐντειναμένους τὴν ἀρμονίαν, ἣν οἱ πατέρες παρέδωκαν.

εἰ δέ τις αὐτῶν βωμολοχεύσαιτ' ἢ κάμψαιεν τινα καμπήν,

949. This long anapaestic metre is frequently called "Aristophanic" by the Scholiast. He here gives a reason for it; τοῦτο τὸ μέτρον Ἀριστοφάνειον καλεῖται, ἐπεὶ εὐδοκίμησε λέγων "Ὅτ' ἐγὼ τὰ δίκαια λέγων ἦνθουν καὶ σωφροσύνη νενόμιστο. That the admiration of this speech has not decreased in modern times, may be judged from the following sentences quoted by Mr. Mitchell from the celebrated Ranke. Equidem eum, qui hanc orationem sine admiratione legere potest, non omni solum sensu omnique ratione cassum, sed morum perversorum amatorem adeo esse judico. Nullum unquam poetam nec majorem nec sanctiorem fuisse quam nostrum Aristophanem ex hac oratione discimus.

952. εἰς κιθαριστοῦ.] *the Harpist*. So

far was this from being contrary to the Socratic teaching, that Sextus Empiricus (adv. Mathematicos, vi. 13. adv. Musicos) tells us that Socrates even in his old age was not ashamed to attend the lessons of the famous harpist, Lampon; οἱ τε μέγα δυναθέντες ἐν φιλοσοφίᾳ, καθάπερ καὶ Πλάτων, τὸν σοφὸν ὁμοίον φασιν εἶναι τῷ Μουσικῷ, τὴν ψυχὴν ἡρμωσμένην ἔχοντα, (Fabricius refers this to Republic, book iii.: I should rather suppose that Sextus is alluding to Laches, 188, D. δοκεῖ μοι Μουσικὸς ὁ τοιοῦτος εἶναι, ἀρμονίαν καλλίστην ἡρμωσμένος. See the whole passage: but the topic is a favourite one with Plato;) καθὼ καὶ Σωκράτης καίπερ βαθυγῆρος ἦδη γεγονὸς οὐκ ἤδέϊτο πρὸς Λάμπωνα τὸν κιθαριστὴν φοιτῶν καὶ πρὸς τὸν ἐπὶ τούτῳ

Till in fear and distraction he yields and he—dies !

CHORUS. With thoughts and words and maxims pondered well

Now then in confidence let both begin :

Try which his rival can in speech excel :

Try which this perilous wordy war can win,

Which all my votaries' hopes are fondly centred in.

O Thou who wert born our sires to adorn with characters blameless and fair,

Say on what you please, say on and to these your glorious Nature declare.

RIGHT L. To hear then prepare of the Discipline rare which flourished in Athens of yore

When Honour and Truth were in fashion with youth and Frugality bloomed on our shore ;

First of all the old rule was preserved in our school that ' boys should be seen and not heard :'

And then to the home of the Harpist would come decorous in action and word

All the lads of one town, though the snow peppered down, in spite of all wind and all weather :

And they sung an old song as they paced it along, not shambling with thighs glued together :

" *O the dread shout of War how it peals from afar,*" or "*Pallas the Stormer adore,*"

To some manly old air all simple and bare which their fathers had chanted before.

And should any one dare the tune to impair and with intricate twistings to fill,

ὀνειδίσαντα λέγειν, ὅτι κρείττον' ἔστιν ὀψι-
μαθῆ μᾶλλον ἢ ἀμαθῆ διαβάλλεσθαι. Οὐ
χρὴ μέντοι φασὶν (scil. the defenders of
Music) ἀπὸ τῆς νῦν ἐπιτρέπτοντο καὶ κατε-
γυίας Μουσικῆς τὴν παλαιὰν διασύρειν, ὅτε
καὶ Ἀθηναῖοι πολλὴν προνοίαν σωφροσύνης
ποιούμενοι καὶ τὴν σεμνότητα τῆς γῆς Μου-

σικῆς κατελιγφότες, ὡς ἀναγκαῖότατον αὐτὴν
μάθημα τοῖς ἐκγόνοις παρειδόσαν. The
whole section is worth reading on this
subject.

955. The first of these two old strains
is ascribed by the Scholiast to the Athe-
nian Lamprocles. It ran thus :

Παλλάδα περσέπολιν, δεινὰν θεὸν, ἐγγεκύδοιμον,
ποτικλῆζω, πολεμαδόκον, ἀγνὰν,
παῖδα Διὸς μεγάλου δαμόσιπτον.

The second was the production of Cydides
of Hermione. My translation of the pre-
ceding line is not quite correct : the ori-
ginal seems to imply that the harpist
taught these lays, after they had arrived
at his house : but this is of little im-
portance.

957. Valckenaer inserts after this verse

a line found in Suidas, Αὐτὸς δειξας, ἐν θ'
ἀρμονίαις Χιάζων (mimicking Democritus
of Chios) ἢ Ξεφονιάζων (mimicking The-
oxenides of Siphnos). This is accepted by
Brunck, bracketed as doubtful by Bekker,
and rejected by Harles, Schütz, Hermann,
Dindorf.—With regard to the connexion
between national music and national man-

οἷας οἱ νῦν τὰς κατὰ Φρύνιν ταύτας τὰς δυσκολοκάμπτους,
 ἐπετρίβετο τυπτόμενος πολλὰς ὥς τὰς Μούσας ἀφανίζων.
 ἐν παιδοτρίβου δὲ καθίζοντας τὸν μηρὸν ἔδει προβαλέσθαι 960
 τοὺς παῖδας, ὅπως τοῖς ἔξωθεν μηδὲν δειξίαν ἀπηνέ-
 ειτ' αὐτὰς πάλιν αὐθις ἀνιστῶμενον συμψῆσαι, καὶ προνοεῖσθαι
 εἰδῶλον τοῖσιν ἐρασταῖσιν τῆς ἡβης μὴ καταλείπειν.
 ἡλείψατο δ' ἂν τοῦμφαλοῦ οὐδεὶς παῖς ὑπένερθεν τότε ἂν, ὥστε
 τοῖς αἰδοίοισι δρόσος καὶ χνοὺς ὥσπερ μήλοισιν ἐπήνθει 965
 οὐδ' ἂν μαλακὴν φυρασάμενος τὴν φωνὴν πρὸς τὸν ἐραστὴν

ners, Mr. Mitchell notices that it has been observed by Plato, and by persons much less speculative than Plato; and he quotes from the speech of the outlaw in *Ivanhoe* his indignant reproof of those who with new French graces and traliras disturbed the ancient English bugle notes, and corrupted the true old manly blasts of venerie. Plato treats of this subject in the third and fourth books of the *Republic*. "Never," he says, (424, c.) "according to Damon, and I quite agree with him, never are the principles of music changed without a change in the principles of the Constitution." And so Mr. Keble says (*Prælections*, p. 812.), "non facile invenias in ullâ civitate, quæ quidem leges moresque habet stabiles, mutari in gravius et sanctius rem sacram et religiosam, non ante mutato laudatorum carminum tenore." And indeed if we look at any musical school, the Æolian, the Phrygian, the Lydian, the Dorian, etc., we at once see that the national spirit has entered into, and directed and dictated the whole. See Mr. Browne's *History of Greek Literature*, vol. i. p. 156. Observe also the extreme jealousy with which the Spartans regarded any innovation on the established music. "Thus

Ecprepes the ephor, on observing that the cithara of Phrynis had two strings more than the allowed number, immediately cut them out; and the same thing is said to have happened to Timotheus at the Carnean festival." Müller's *Dorians*, iv. 6. 2.

958. κατὰ Φρύνιν.] Phrynis was a celebrated musician of Mitylene, who flourished before, and contemporaneously with, Aristophanes. The Scholiast says that he was the first victor in the musical contests (instituted by Pericles) at the Panathenæa, B.C. 456, and that he is attacked by Aristophanes and Aristocrates (legendum Pherecrates, Meineke. *Com. Frag.* i. 76, note) for his effeminate innovations in the art of music. The passage of Pherecrates to which the Scholiast refers is given in Plutarch's treatise de *Musicâ*. The following translation accepts the readings of Bekker, who quotes and emends that passage among his *Fragments of Aristophanes*. Pherecrates the Comic Poet brings on the stage ('in his *Chiron*,' Meineke) the personification of Music, in the form and dress of a woman, and in very sorry plight. Justice meets her and enquires the reason of her pitiful condition, to which she replies:

Such as Phrynis is fain, and his long-winded train, perversely to quaver and trill,
 Many stripes would he feel in return for his zeal, as to genuine Music a foe.
 And every one's thigh was forward and high as they sat to be drilled in a row,
 So that nothing the while indecent or vile the eye of a stranger might meet;
 And then with their hand they would smooth down the sand whenever they rose from their seat,
 To leave not a trace of themselves in the place for a vigilant lover to view.
 They never would soil their persons with oil but were inartificial and true.
 Nor tempered their throat to a soft mincing note and sighs to their lovers addressed:

Well, I will gladly tell you: for my spirit
 Is quite as fain to speak, as yours to listen.
 The first commencement of my evil days
 Was Melanippides: he took and made me
 Weak and effeminate with his twelve strings.
 I thought him bad enough, but he was pleasant
 Compared with what was coming. For then came
 That doubly cursed Cinesias of Athens
 And with his tuneless, twisting, turning strophes
 So utterly undid me, that it seemed
 As on the field of battle, so in verse,
 His right hand was where his left hand should be.

10

JUSTICE. He never was so barbarous! MUSIC. Yes, he was though!

Then Phrynis with some new turn of his own
 Bending and twisting, ruined me completely,
 With his twelve harmonies on five poor strings.
 Yet still he might have seemed pleasant enough
 For he would straight amend whate'er he erred in.
 But this Timotheus, friend, has undermined
 And overthrown me. JUST. Who is this Timotheus?
 Whence comes he? MUS. Who? Some sandy-haired Milesian.
 He *did* annoy me sadly, worse than all,
 With his outrageous finikin conceits;
 And if he met me in my walks alone
 Then on his twelve strings would he hack and thwack me
 And cram me with his tuneless screeching fifes,
 Unholy innovations! twisting me
 Like some poor garden plant.

20

Lines 11, 12. Hanovius, and apparently Meineke, take this to be a satire on the cowardice of Cinesias, insinuating that he was wont to turn and fly, so that his left

hand would be where his right ought to be.

Line 18. "Discimus ex hoc loco Phrynin postea ad sanio rem artis rationem rediisse." Meineke.

αὐτός ἐαυτὸν προαγωγέων τοῖς ὀφθαλμοῖς ἐβάδιζεν,
οὐδ' ἂν ἐλέσθαι δειπνοῦντ' ἐξῆν κεφάλαιον τῆς ραφανίδος,
οὐδ' ἄνηθον τῶν πρεσβυτέρων ἀρπάξω οὐδὲ σέλιον,
οὐδ' ὀψοφαγεῖν, οὐδὲ κειχλίζειν, οὐδ' ἴσχειν τὸ πόδ' ἐναλλάξ. 970

ΑΔ. ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα,
καὶ Κηκίδου καὶ Βουφονίων. ΔΙ. ἀλλ' οὖν ταῦτ' ἐστὶν ἐκεῖνα,
ἐξ ὧν ἄνδρας Μαραθωνομάχας ἡμῇ παιδευσις ἔθρεψεν.
σὺ δὲ τοὺς νῦν εὐθὺς ἐν ἱματίοισι διδάσκεις ἐντετυλίχθαι
ὥστε μ' ἀπάγχωσθ', ὅταν ὀρχεῖσθαι Παναθηναίοις δέον αὐτοὺς 975
τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῇ τῆς Τριτογενίας.
πρὸς ταῦτ', ὦ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω λόγον αἰροῦ
κάπιστήσῃ μισεῖν ἀγορὰν καὶ βαλανεῖον ἀπέχεσθαι
καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, κἂν σκώπητι τίς σε, φλέγεσθαι
καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι προσιοῦσιν, 980
καὶ μὴ περὶ τοὺς σαντοῦ γονέας σκαιουργεῖν, ἄλλο τε μὴδὲν
αἰσχρὸν ποιεῖν, ὅτι τῆς Αἰδοῦς μέλλεις τᾶγαλμ' ἀναπλάττειν

971. Διπολιώδη.] An ancient festival celebrated in June τῇ Διὶ Πολιεί.—The “grasshoppers mounted in gold” are well

known from Thucyd. i. 6. χρυσῶν τεττίγων ἐνέρσει κρωβύλον ἀναδόμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν, and Knights, 1331.

ὅδ' ἐκεῖνος ὄρεν τεττιγοφόρας, ἀρχαίφ' σχήμασι λαμπρός.

There see him, behold! with the jewels of gold

Entwined in his hair, in the fashion of old.—Frere.

In the time of Pericles these ornaments were considered quite obsolete by men, who had adopted the Doric dress: that the Attic women still wore them is evident from the Caryatides of the Parthenon. See Müller's learned treatise, *De Minervæ Poliadiis sacris et sede in arce Athenarum* (Gottingæ. 1820,) ch. vii. p. 41.—The Cecides mentioned in the next line was an old-fashioned dithyrambic poet.—The origin of the festival of the Buphonia was as follows. There was a law of Triptolemus which forbade the slaughter of the labouring cattle. (Ζῶα μὴ σιεύσθην. vide infra ad 1403.) A priest named Thaulon saw a

the altar of Zeus, drew his knife, and slew him on the spot. The Buphonia was instituted to expiate the guilty deed. A steer was slain, and the parties concerned in the act shifted the guilt each to his neighbour, till the knife was accused, condemned, and cast into the sea.

980. ὑπανίστασθαι.] Aristotle enjoins ὑπανίστασις as a right due to old men from their juniors. Herodotus, ii. 80, remarks, that this is one of the customs in which the Egyptians agreed with the Spartans, and differed from the rest of Greece. The respect paid by the Spartans to old age is illustrated by the well-known anecdote of their youths alone ris-

Nor laid themselves out, as they strutted about, to the wanton desires of the rest :
 Nor would any one dare such stimulant fare as the head of the radish to wish :
 Nor to make over bold with the food of the old, the anise, and parsley, and fish :
 Nor dainties to quaff, nor giggle and laugh, nor foot within foot to enfold.

WRONG L. Faugh ! this smells very strong of some musty old song, and grasshoppers mounted in gold ;
 And Slaughter of beasts, and old-fashioned feasts. RIGHT L. Yet these are the precepts which taught
 The heroes of old to be hardy and bold, and the Men who at Marathon fought !
 But you from the first teach the lads to be nursed with flannels and blankets increased :
 So that I with my spleen half-strangled have been, when in Tritogeneia's high feast
 The dancers go by with their shields to their thigh, and Athenè seems wholly forgot.
 You therefore young man, choose me while you can ; cast in with my Method your lot ;
 And then you shall learn the forum to spurn, and from dissolute baths to abstain,
 And fashions impure and shameful abjure, and scorners repel with disdain :
 And rise from your chair if an elder be there, and respectfully give him your place,
 And with love and with fear your parents revere, and shrink from the brand of Disgrace,
 But strive with your might to copy aright the Beautiful Image of Shame,

ing up to the old man in the assembly,
 and occasioning the confession that the
 Athenians *know* what is right, but the

Credebant hoc grande nefas, et morte piamdum,
 Si juvenis vetulo non assurrexerat, etc.

where Gifford gives several apposite quotations from the classical and our own poets, and observes that "Solomon, by a beautiful figure, calls a virtuous old age 'a crown of dignity,' and even so early as the days of Moses we find this attention to age the subject of a positive command: 'Thou shalt rise up before the hoary head, and honour the face of an old man,' Lev. xix. 32."

982. τῆς Αἰδοῦς μέλλεις τᾶγαλμ' ἀναπλάττειν.] So Bentley, Brunck, Reisig, Dindorf, alii ; ἀναπλήσειν is read by Kuster, Spanheim and Bekker. Either reading would stand : the latter may be compared with Vespæ 380, τὴν ψυχὴν ἐμπλησάμενος Διοικίθους : the one which I have retained, as the reading of the majority of

Spartans *do* it. Juvenal, XIII. 54, remarks on this as one of the honourable customs of times long past.

MSS. is indeed condemned as unmeaning by Kuster, but I think the plain signification of the Greek words, as I have translated them, is perfectly satisfactory : in support of which I would suggest that Tacitus may have had this passage in his mind when he wrote his character of Egnatius Celer, "habitu et ore ad *EXPRIMENDAM IMAGINEM HONESTI exercitus*." *Annals* XVI. 32. There is an idea not dissimilar in Aristotle, *Ethics* IX. 12, 3, ἀπομάττονται γὰρ παρ' ἀλλήλων, οἷς ἀρέσκονται : *friends take an impression of each other* : and so Aristophanes means that by continually gazing on the image of virtue and honour, we grow gradually to be fashioned after that image ourselves.

μηδ' εἰς ὄρχηστρίδος εἰσαττειν, ἵνα μὴ πρὸς ταῦτα κεχηνῶς,
 μήλω βληθεὶς ὑπὸ πορνιδίου, τῆς εὐκλείας ἀποθραυσθῆς
 μηδ' ἀντειπεῖν τῷ πατρὶ μηδὲν, μηδ' Ἰαπετὸν καλέσαντα 985
 μνησικακῆσαι τὴν ἡλικίαν, ἐξ ἧς ἐνεσσοτοτροφήθης.

ΑΔ. εἰ ταῦτ', ὦ μειράκιον, πείσει τούτῳ, νῆ τὸν Διόνυσον
 τοῖς Ἰπποκράτους νιέσιν εἴξεις, καὶ σε καλοῦσι βλιτομάμμαν.

ΔΙ. ἀλλ' οὖν λιπαρὸς γε καὶ εὐανθὴς ἐν γυμνασίοις διατρίψεις,
 οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ', οἷάπερ οἱ νῦν, 990
 οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλογεξεπιτρίπτου
 ἀλλ' εἰς Ἀκαδήμειαν κατιῶν ὑπὸ ταῖς μορίαις ἀποθρέξει
 στεφανωσάμενος καλάμῳ λευκῷ μετὰ σῶφρονος ἡλικιώτου,
 μίλακος δῶζον καὶ ἀπραγμοσύνης καὶ λεύκης φύλλοβολούσης,
 ἦρος ἐν ὥρᾳ χαίρων, ὅπότεν πλάτανος πτελέᾳ ψιθυρίζῃ. 995

ἦν ταῦτα ποιῆς ἀγὼ φράζω,
 καὶ πρὸς τούτοις προσέχῃς τὸν νοῦν,

ἔξεις ἀεὶ στῆθος λιπαρὸν,
 χροιάν λευκὴν, ὥμους μεγάλους,
 γλῶτταν βαιὰν, πυγὴν μεγάλην, 1000
 πόσθην μικράν.

ἦν δ' ἅπερ οἱ νῦν ἐπιτηδεύῃς,
 πρῶτα μὲν ἔξεις χροιάν ὠχρὰν,
 ὥμους μικροῦς, στῆθος λεπτὸν,

984. *μήλω βληθείς.*] Throwing an apple was the established provocative of love in Greece. The passages referred to by Bergler, viz. Virg., Ecl. iii. 64, Theocritus, vi. 6, Plato's Epigrams, 2 and 3 (Bergk), are too well known to require further notice. With regard to the (perhaps) questionable phrase which closes the preceding line in my translation I must shelter myself under the grave authority of Gifford. See his note to his translation of Juvenal, Sat. II. 101.

985. *Ἰαπετόν.*] Iapetus the Titan was

the father of Atlas, Menœtius, Prometheus, and Epimetheus. The following most ingenious account of this legendary relationship is given by Müller (*Literature of Greece*, chapter VIII. sect. 3. note). Iapetus himself is the "fallen man" (from *λάπτω*, root *ΙΑΠ*), the human race deprived of their former happiness. Of his sons, Atlas and Menœtius represent the *θυμὸς* of the human soul, Atlas (from *εἰλάναι*, *ΤΑΑ*) the enduring and obstinate spirit to whom the gods allot the heaviest burdens; and Menœtius (*μῆνός* and *οἶστος*) the un-

Nor resort any more to an Actress's door, nor gape after 'girls of the game ;'
 Lest at length by the blow of the Apple they throw from the hopes of your Manhood you fall.
 Nor dare to reply when your Father is nigh, nor 'musty old Japhet' to call
 In your malice and rage that Sacred Old Age which lovingly cherished your youth.

WRONG L. Yes, Yes, my young friend, if to him you attend, by Bacchus I swear of a truth
 You will scarce with the sty of Hippocrates vie, as a mammy-suck known even there !

RIGHT L. But then you'll excel in the games you love well, all blooming, athletic and fair :
 Not learning to prate as your idlers debate with marvellous funny dispute,
 Nor dragged into Court day by day to make sport in some small disagreeable suit :
 But you will below to the Academe go, and under the olives contend
 With your chaplet of reed, in a contest of speed with some excellent rival and friend :
 All fragrant with yew and leisure time too, and the leaf which the white poplars fling,
 When the plane whispers love to the elm in the grove in the beautiful season of Spring.

If then you'll obey and do what I say
 And follow with me the more excellent way,
 Your chest shall be white, your skin shall be bright,
 Your arms shall be tight, your tongue shall be slight,
 And everything else shall be proper and right.
 But if you pursue what men now-a-days do,
 You shall have, to begin, a cold pallid skin,
 Arms small and chest weak, tongue practised to speak,

conquerable and confident spirit, whom Zeus hurls into Erebus. Prometheus and Epimetheus, on the other hand, personify *vous* ; the former prudent foresight, the latter the worthless knowledge which comes after the deed.

988. *ύλιου*.] Frigido joco luditur in similitudine vocum *ύλις* ab *ύς* et *ύλιος* ab *ύλιος*, quod interpretes non satis cepisse videntur. Ruhnken ad Tim. Lex. voc. 'Υψηλός. "Frigido joco" indeed ! yet since so eminent a scholar has not disdained to notice it, I have thought it best to retain it.

992. *μολαυ*.] Fama erat, primum duodecim surculos oleæ ex arce deplantatas esse in Academiam ad templum Minervæ, ubi ara Jovis *Μολίων* : hinc cæteras esse propagatas. Müller, De Minervæ Poliadis sacris et æde chap. v. (where much information on the subject is collected.) It is from this propagation or partition that Dr. Wordsworth (Athens and Attica, p. 137 note) derives their name. "*Μολία έλαλα*," he says, "is oleæ partitiva ; the word itself (from *μολο*) still survives in its compound *συμμολία*, 'a class.'"

γλώτταν μεγάλην, πυγὴν μικράν, 1005
 κωλὴν μεγάλην, ψήφισμα μακρόν,
 καὶ σ' ἀναπείσει

τὸ μὲν αἰσχρὸν ἅπαν καλὸν ἡγεῖσθαι,
 τὸ καλὸν δ' αἰσχρὸν
 καὶ πρὸς τοῦτοις τῆς Ἀντιμάχου 1010
 καταπυγούσης ἀναπείσει.

ΧΟ. ὦ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν,
 ὡς ἰδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος.
 εὐδαίμονες δ' ἦσαν ἄρ' οἱ ζῶντες τότ' ἐπὶ τῶν προτέρων. 1015
 πρὸς οὖν τάδ', ὦ κομψοπρεπῇ μούσαν ἔχων,
 δεῖ σε λέγειν τι καινὸν, ὡς εὐδοκίμηκεν ἀνὴρ.
 δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτὸν,
 εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὀφλήσεις.

ΑΔ. καὶ μὴν ἔγωγ' ἐπνιγόμεν τὰ σπλάνγχνα, κἀπεθύμουν
 ἅπαντα ταῦτ' ἐναντίας γνώμαισι συνταράξει. 1020
 ἐγὼ γὰρ ἦττων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθην
 ἐν τοῖσι φροντισταῖσιν, ὅτι πρόστιτος ἐπενόησα
 καὶ τοῖς νόμοις καὶ ταῖς δίκαις τάναντί' ἀντιλέξαι
 καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων,
 αἰρούμενον τοὺς ἡττονας λόγους ἔπειτα νικᾶν. 1025
 σκέψαι δὲ τὴν παιδευσιν ἢ πέποιθεν ὡς ἐλέγξω
 ὅστις σε θερμῷ φησι λοῦσθαι πρῶτον οὐκ ἐάσειν.
 καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά;

1012. "That the Chorus towards the end of this piece loses its special character, and even preaches reverence of the Gods, is a point of resemblance between it and the Choruses in the Acharnians and Wasps, who at last act rather according to the general character of the Greek Chorus, which was on the whole the same for tragedy and comedy, than according to the particular part assigned to them." Müller, Greek Literature, p. 418, note. It

gives reasons for its change of tone *infra*. 1439.

1016. *εὐδοκίμηκεν*.] No doubt, as Mr. Mitchell suggests, the Poet calculated on much applause following the foregoing speech, as he seems also to have done when he says in the *Ranae*, ἔφει, — *ἥσπερ ἐνθάδε*, — *κρότον χειρῶν πολὺν*. 155.

1019. "The tetrameter Iambic," says Mr. Frere in his translation of the *Knights*, p. 6, "is always appropriated in the Co-

Special laws very long, and the symptoms all strong
Which shew that your life is licentious and wrong.
And your mind he'll prepare so that foul to be fair
And fair to be foul you shall always declare;
Till with vices so grim you are filled to the brim
That the filthy Antimachus claims you for him!

CRONUS. O glorious Sage! with loveliest Wisdom teeming!
Sweet on thy words does ancient Virtue rest!
Thrice happy they who watched thy Youth's bright beaming!
Thou of the vaunted genius, do thy best;

This man has gained applause: His Wisdom stands confest.
And you with clever words and thoughts must needs your case adorn,
Else he will surely win the day, and you retreat with scorn.

WRONG L. Aye, say you so? why I have been half-burst; I do so long
To meet his thoughts with thoughts more clear, his words with words more strong.
I am the Lesser Logic? True: these Schoolmen call me so,
Simply because I was the first of all mankind to shew
How old established rules and laws might contradicted be:
And this, as you may guess, is worth a thousand pounds to me,
To take the feebler arguments, and win the disputation.
And mark me now, how I'll confute his boasted Education!
You said that always from warm baths the stripling must abstain:
Why must he? on what grounds do you of these warm baths complain?

medies of Aristophanes to those scenes of argumentative alternation, in which the ascendancy is given to the more ignoble character: in this respect it stands in decided contrast with the anapestic measure."

Thus in the play before us it is twice employed: once, here, where the Unjust Logic defeats the Just: and again, where Philopides convinces his father that sons

have a right to chastise their parents: while, as we have seen, the Just Logic argues his case in the tetrameter anapestic catalectic, commonly called (cf. *supr.* ad 949.) the Aristophanic measure.

1028. *ψίγεις τὰ θερμὰ λουτρά.*] Frequens *θερμολουσία* luxuriosa putabatur. *vid. Od. δ. 247*, ubi plura Eustathius. Herippus apud Athen. i. p. 18; c.

Μὰ τὸν Δῖ' οὐ μὲν τοι μεθόειν τὸν ἄνδρα χρή
τὸν ἀγαθόν, εἰδὼ θερμολουτεῖν· ἃ σὺ ποιεῖς.

Bp. Blomf. ad Choëph. 658. (670, Dind.)

- ΔΙ. ὅτι κακίστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.
 ΑΔ. ἐπίσχε· εὐθὺς γὰρ σε μέσον ἔχω λαβὼν ἄφυκτον. 1020
 καὶ μοι φράσον, τῶν τοῦ Διὸς παίδων “τίν’ ἄνδρ’ ἄριστον”
 ψυχὴν νομίζεις, εἶπὲ, καὶ πλείστους πόνους πονήσας;
 ΔΙ. ἐγὼ μὲν οὐδέν’ Ἡρακλέους βελτίον’ ἄνδρα κρίνω.
 ΑΔ. ποῦ ψυχρὰ δῆτα πάποτ’ εἶδες Ἡράκλεια λουτρά;
 καίτοι τίς ἀνδριότερος ἦν; ΔΙ. ταῦτ’ ἐστὶ ταῦτ’ ἐκεῖνα, 1035
 ἃ τῶν νεανίσκων αἰεὶ δι’ ἡμέρας λαλούντων
 πλήρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαίστρας.
 ΑΔ. εἴτ’ ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις, ἐγὼ δ’ ἐπαυῶ.
 εἰ γὰρ πονηρὸν ἦν, Ὅμηρος οὐδέποτ’ ἂν ἐποίει
 τὸν Νέστορ’ ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς ἀπαντας. 1040
 ἄνεμι δὴτ’ ἐντεῦθεν εἰς τὴν γλῶτταν, ἦν ὁδὸς μὲν
 οὐ φησι χρῆναι τοὺς νέους ἀσκεῖν, ἐγὼ δὲ φημί.
 καὶ σωφρονεῖν αὐτῷ φησὶ χρῆναι· δύο κακῶ μεγίστω.
 ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πάποτ’ εἶδες ἤδη
 ἀγαθὸν τι γενόμενον, φράσον, καὶ μ’ ἐξέλεγξον εἰπών. 1045
 ΔΙ. πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν μάχαιραν.
 ΑΔ. μάχαιραν; ἀστεῖόν γε κέρδος ἔλαβεν ὁ κακοδαίμων.
 Ἵπέρβολος δ’ οὐκ τῶν λύχων πλεῖν ἢ τάλαντα πολλὰ
 εἴληφε διὰ πονηρίαν, ἀλλ’ οὐ μὰ Δί’ οὐ μάχαιραν.
 ΔΙ. καὶ τὴν Θέτιν γ’ ἔγημε διὰ τὸ σωφρονεῖν ὁ Πηλεὺς. 1050
 ΑΔ. κἄτ’ ἀπολιπούσά γ’ αὐτὸν ὄχετ’· οὐ γὰρ ἦν ὑβριστῆς

1031. τίν’ ἄνδρ’ ἄριστον.] Apud Eurip. Amphitryo dicit,
 Herc. Fur. 183, de ipso Hercule loquens

Ἐροῦ τίν’ ἄνδρ’ ἄριστον ἐγκρίναίην ἄν·

Ἦ οὐ παῖδα τὸν ἐμὸν ὅν σὺ φῆς εἶναι δοκεῖν. Bergler.

1034. Ἡράκλεια λουτρά.] Warm springs were called baths of Heracles, because, according to the legend quoted by Brunck from Eustathius, the first sprung up to refresh Heracles when he was tired and weary, after one of his labours. Cf. Hdt. vii. 176.

1046. μάχαιραν.] The story is thus given by the Scholiast to Pindar, Nem. iv. 88. (Heyne.) Ἰσπολύτου θυγάτηρ γέγονε Κρηθίς Ἀκάστου γαμετή, ἥτις τῷ Πηλεΐ ἐρωτικῶς διατιθείσα, καὶ μὴ πείσασα συνελθεῖν αὐτὸν, φθάσασα τῷ Ἀκάστῳ ὡς ἄσπεμον ἢ βλαῖον διέβαλεν. ὁ δὲ κατακούσας

- RIGHT L. Why it's the worst thing possible, it quite unstrings a man.
- WRONG L. Hold there: I've got you round the waist: escape me if you can.
And first: of all the sons of Zeus which think you was the best?
Which was the manliest? which endured more toils than all the rest?
- RIGHT L. Well, I suppose that Heracles was bravest and most bold.
- WRONG L. And are the baths of Heracles so wonderfully cold?
Aha! you blame warm baths, I think. RIGHT L. This, this is what they say:
This is the stuff our precious youths are chattering all the day!
This is what makes them haunt the baths, and shun the manlier Games!
- WRONG L. Well then, we'll take the Forum next: I praise it, and he blames.
But if it was so bad, do you think old Homer would have made
Nestor and all his worthies ply a real forensic trade?
Well: then he says a stripling's tongue should always idle be:
I say it should be used of course: so there we disagree.
And next he says you must be chaste. A most preposterous plan!
Come, tell me did you ever know one single blessed man
Gain the least good by chastity? come, prove I'm wrong: make haste.
- RIGHT L. Yes, many, many! Peleus gained a sword by being chaste.
- WRONG L. A sword indeed! a wondrous meed poor devil he obtained.
Hyperbolus the Lamp-maker hath many a talent gained
By knavish tricks which I have taught: but not a sword, no, no!
- RIGHT L. Well Peleus did to his chaste life the bed of Thetis owe.
- WRONG L. And then she cut and ran away! for nothing so engages

καὶ προφασισόμενος ἤγαγεν ἐπὶ τὰ ἀπέρημα
(valde deserta) τοῦ Πηλίου, καὶ καταλείψας
θηρίους ὑποπεσεῖν αὐτὸν, ὑπαναχωρεῖ. φασὶ
δὲ τοὺς Θεοὺς τῆς ΣΟΦΡΟΣΥΝΗΣ οἰκτει-
ράστας τὸν Πηλεΐαν, Ἡφαιστον ἐξαποστεῖλαι
τὸν δὲ μάχαιραν ἔχοντα τῷ Πηλεΐᾳ δωρή-
σασθαι, ἥ τὰ προσκείμενα τῶν θηρίων

διαχρόμενος εἰς Θεσσαλίαν κατήλθε. καὶ
κατελθὼν καταπολίμησεν Ἀκαστον καὶ τὴν
Ἰωλκόν. The wife of Acastus, called by
others Astydamia, is by the Scholiast to
Aristophanes (ad loc.), Pindar (l. c.), and
Horace, named Hippolyte after her fa-
ther,

Narrat pæne datum Peleas Tartaro

Magnæssam Hippolyten dum fugit abstinens. Ode III. vii. 17.

where abstinens is the σώφρων of our text.

- οὐδ' ἡδὺς ἐν τοῖς στρώμασιν τὴν νύκτα παννυχίζειν
 γυνὴ δὲ σιναμωρουμένη χαίρει· σὺ δ' εἰ κρόνιππος.
 σκέψαι γὰρ, ὦ μειράκιον, ἐν τῷ σωφρονεῖν ἅπαντα
 ἄνεστιν, ἡδονῶν θ' ὅσων μέλλεις ἀποστερεῖσθαι, 1055
 παῖδων, γυναικῶν, κοττάβων, ὄψων, πότων, κιχλισμῶν.
 καίτοι τί σοι ζῆν ἄξιον, ταύτων ἐὰν στερηθῇς;
 εἰεν. πάρεμι' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνόγκας.
 ἥμαρτες, ἡράσθης, ἐμοίχευσάς τι, κατ' ἐλήφθης
 ἀπόλωλας· ἀδύνατος γὰρ εἰ λέγειν. ἐμοὶ δ' ὁμιλῶν, 1060
 χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρόν.
 μοιχὸς γὰρ ἦν τύχης ἀλούς, τὰδ' ἀντερεῖς πρὸς αὐτὸν,
 ὥς οὐδὲν ἡδίκηκας· εἴτ' εἰς τὸν Δί' ἐπαυνευγέειν,
 κακέϊνος ὥς ἦττων ἔρωτός ἐστι καὶ γυναικῶν
 καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μεῖζον ἂν δύναιο; 1065
 ΔΙ. τί δ' ἦν βαφανιδωθῇ πιθόμενός σοι τέφρα τε τιλθῇ;
 ἔξει τίνα γνώμην λέγειν, τὸ μὴ εὐρύπρωκτος εἶναι;
 ΑΔ. ἦν δ' εὐρύπρωκτος ἦ, τί πείσεται κακόν;
 ΔΙ. τί μὲν οὖν ἂν ἔτι μεῖζον πάθοι τούτου ποτέ;
 ΑΔ. τί δὴτ' ἐρεῖς, ἦν τοῦτο νικηθῇς ἐμοῦ; 1070
 ΔΙ. συγῆσομαι. τί δ' ἄλλο; ΑΔ. φέρε δὴ μοι φράσον
 συνηγοροῦσιν ἐκ τίνων;

1068. *eis τὸν Δί' ἐπαυνευγέειν.*] This reasoning is placed by Euripides in the mouths of numberless of his characters. Perhaps the most apposite of all the passages adduced by Commentators is Troad. 948, where Helen says to Menelaus,

τὴν Θεὸν (Venerem nempe) κόλαζε, καὶ Διὸς κρείσσω γενεῶ
 "Ὅς τῶν μὲν ἄλλων δαμόνων ἔχει κράτος
 κείνης δὲ βουλῆς ἔστι· συγγνώμη δ' ἐμοί.

Falstaff, in the Merry Wives of Windsor (act v. scene 5), draws largely on the same arguments. We have seen, ad 896 *supra*, what was Plato's teaching on such subjects, but as Saint Augustine says in a

noble passage of his noble work (Civ. Dei, ii. 7), *Omnas cultores taliam Deorum max, ut eos libido perpulerit, magis intuentur quid Jupiter fecerit quam quid docuerit Plato, vel censuerit Cato. Hinc apud Te-*

A woman's heart as forward warmth, old shred of those dark Ages!
 For take this chastity, young man: sift it inside and out:
 Count all the pleasures, all the joys, it bids you live without:
 No kind of dames, no kind of games, no laughing, eating, drinking,—
 Why life itself is little worth without these joys, I'm thinking.
 Well I must notice now the wants by Nature's self implanted;
 You love, seduce, you can't help that, you're caught, convicted. Granted.
 You're done for; you can't say one word: while if you follow me
 Indulge your genius, laugh and quaff, hold nothing base to be.
 Why if you're in adultery caught, your pleas will still be ample:
 You've done no wrong, you'll say, and then bring Zeus as your example.
 He fell before the wondrous powers by Love and Beauty wielded:
 And how can you, the Mortal, stand, where He, the Immortal, yielded?

RIGHT L. Aye, but suppose in spite of all, he must be wedged and sanded:
 Won't he be probed, or else can you prevent it? now be candid.

WRONG L. And what's the damage if it should be so?

RIGHT L. What greater damage can the young man know?

WRONG L. What will you do, if this dispute I win?

RIGHT L. I'll be for ever silent. WRONG L. Good, begin.

The Counsellor: from whence comes he?

rentium (Eunuch. iii. 5.) flagitiosus adolescens spectat tabulam quandam pictam in pariete, ubi inerat pictura hæc, Jovem quo pacto Danae misisse ferunt in gremium quondam imbrem aureum: atque ab hæc tantâ auctoritate adhibet patrocinium turpitudini suæ, cum in eâ se jactat imitari Deum, "At quem Deum," inquit, "Qui templa coeli summo sonitu concutit: ego homuncio id non facerem? Ego vero illud feci ac lubens."

1066. βαφανιδασθῆ.] οὕτω γὰρ τοὺς ἀλώερας μοιχοὺς ῥηκίζοντο· βαφανίδας λαμ-

βάνοντες καθίσταν εἰς τοὺς πρακτοὺς τοῦτων, καὶ παραδίδοντες αὐτοὺς τέφρῳ θερμῇ ἐπέκασσαν. Scholiast. In Roman times the sea-mullet was substituted for the radish: quosdam mœchos et mugillis intrat. Juv. x. 317. Catullus xv. 19, joins both punishments, quem Percurrent raphanique mugilesque. See Achilles Statius there, who says that Horace refers to this mode of punishment, Serm I. ii. 133. Ne nummi pereant, aut pyga, aut denique fama (of an adulterer).

- ΔΙ. ἐξ εὐρυπρώκτων. ΔΔ. πείθομαι.
τί δαί; τραγῳδοῦς' ἐκ τίνων;
- ΔΙ. ἐξ εὐρυπρώκτων. ΔΔ. εὖ λέγεις. 1075
δημηγοροῦσι δ' ἐκ τίνων;
- ΔΙ. ἐξ εὐρυπρώκτων. ΔΔ. ἄρα δῆτ'
ἔγνωκας ὥς οὐδὲν λέγεις;
καὶ τῶν θεατῶν ὀπότεροι
πλείους σκόπει. ΔΙ. καὶ δὴ σκοπῶ. 1080
- ΔΔ. τί δῆθ' ὀρᾷς;
- ΔΙ. πολὺ πλείονας, νῆ τοὺς θεοὺς,
τοὺς εὐρυπρώκτους· τουτονὶ
γούν οἶδ' ἐγὼ κάκεινον
καὶ τὸν κομήτην τουτονί. 1085
- ΔΔ. τί δῆτ' ἐρεῖς;
- ΔΙ. ἡττήμεθ', ὧ κινούμενοι,
πρὸς τῶν θεῶν δέξασθέ μου
θοῖμάτιον, ὥς
ἐξαυτομολῶ πρὸς ὑμᾶς. 1090
- ΣΩ. τί δήτα; πότερα τοῦτον ἀπάγεσθαι λαβὼν
βούλει τὸν νῆον, ἢ διδάσκω σοι λέγειν;
- ΣΤ. δίδασκε καὶ κόλαζε, καὶ μέμνησ' ὅπως
εὖ μοι στομώσεις αὐτόν, ἐπὶ μὲν θᾶτερα

1074. τραγῳδοῦς'.] It is unnecessary to refer general sneers of this kind to any special cases, as the Scholiast would here to Phrynichus, and Bergler to Agathon.

1088. δέξασθέ μου θοῖμάτιον] ἵνα μὴ ἐμποδίζοιτο τῷ δρόμῳ. Scholiast. So Hermann, Dindorf, Mitchell. Brunck calls this

interpretation ineptissima, and would refer it to the γυμνοὺς εἰσεῖναι νομίζεται of v. 486. The word ἐξαυτομολᾶ however seems to restrict us to the idea of deserting one camp for another, and it may only signify the speaker's throwing off his old military dress before he deserts to his new allies Compare Horace, Ode III. 16. 22.

Nil cupientium

NUDUS castra peto, et TRANSFUGA divitum

Partes linquere gestio.

The κινούμενοι, says Hermann, are the spectators, not the Socratici. In support

of this I would adduce the following passage quoted by Mr. Gilbert Cooper: οὐδὲ

- RIGHT L. From probed adulterers. WRONG L. I agree.
 The Tragic Poets: whence are they?
 RIGHT L. From probed adulterers. WRONG L. So I say.
 The Orators: what class of men?
 RIGHT L. All probed adulterers. WRONG L. Right again.
 You feel your error, I'll engage,
 But look once more around the stage,
 Survey the audience, which they be,
 Probed or not Probed. RIGHT L. I see, I see.
 WRONG L. Well, give your verdict. RIGHT L. It must go
 For probed adulterers: him I know,
 And him, and him: the Probed are most.
 WRONG L. How stand we then? RIGHT L. I own, I've lost.
 O Cinæds, Cinæds, take my robe!
 Your words have won, to you I run
 To live and die with glorious Probe!
 SOCR. Well, what do you want? to take away your son
 At once, or shall I teach him how to speak?
 STREPS. Teach him, and flog him, and be sure you well
 Sharpen his mother wit, grind the one edge

*Ἀριστοφάνης τὰ Σωκράτους ἐν Διονυσίοις
 κωμῶδων ὁ δεινότητος τῶν κατηγορῶν ἐλοι-
 δορήσαντο τῷ ἔρωτι τοῦ Σωκράτους. If the
 contrary opinion be adopted, compare Ju-
 venal II. 10. Inter Socraticos notissima
 fassa cinædos: for there is no need to
 read Sotadicos there. The imputation
 was only too commonly cast upon Socrates.
 It was founded, no doubt, on such passages
 as Phædrus 249 A. πτεροῦται ἡ ψυχὴ ἢ
 τοῦ φιλοσοφῆσαντος ἀδολῆς, ἢ παιδεραστή-
 σαντος μετὰ φιλοσοφίας. See the whole
 of the mythe from which these words are
 taken. But here, as Bentley truly says*

(Phalaris ii. 25. ed. Dyce), "the word was
 used metaphorically, and though it had
 better been let alone, and no scandal been
 given by it, yet in itself the metaphor was
 proper and just. For a philosopher may
 be said to be the true *παῖδων ἐραστὴς*, in
 opposition to the others: since what they
 admire in beauty out of impure lust, he
 loves and reverences as an image of the
 Divine Beauty."

1091. Strepsiades looks in to see how
 matters are going on. Socrates speaks to
 him.

- οἶαν δικιδίοις, τὴν δ' ἑτέραν αὐτοῦ γνάθον 1095
 στόμασσαν οἶαν ἐς τὰ μείζω πράγματα.
 ΣΩ. ἀμέλει, κομμεῖ τοῦτον σοφιστὴν δεξιόν.
 ΣΤ. ὥχρὸν μὲν οὖν ἔγωγε καὶ κακοδαίμονα.
 ΧΟ. χωρεῖτέ νυν. οἶμαι δέ σοι ταῦτα μεταμελήσειν.
 τοὺς κριτὰς ἃ κερδανούσιν, ἦν τι τόνδε τὸν χορὸν 1100
 ὠφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι.
 πρῶτα μὲν γὰρ, ἦν νεᾶν βούλησθ' ἐν ὥρᾳ τοὺς ἀγροῦς,
 ὕσομεν πρώτοισιν ὑμῖν, τοῖσι δ' ἄλλοις ὕστερον.
 εἶτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν,
 ὥστε μήτ' αὐχμὸν πιέζειν μήτ' ἄγαν ἐπομβρίαν. 1105
 ἦν δ' ἀτιμάσῃ τις ἡμᾶς θνητὸς ὧν οὔσας θεὰς,
 προσχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακὰ,
 λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου.
 ἡνίκ' ἂν γὰρ αἷ τ' ἐλᾷαι βλαστάνωσ' αἷ τ' ἀμπελοι,
 ἀποκεκόνφονται τοιαύταις σφενδόναῖς παιήσομεν. 1110
 ἦν δὲ πλινθεύοντ' ἴδωμεν, ὕσομεν καὶ τοῦ τέγους
 τὸν κέραμον αὐτοῦ χαλάζαις στρεγγύλαις συντρίβομεν.
 κἂν γαμῇ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων,
 ὕσομεν τὴν νύκτα πᾶσαν ὥστ' ἴσως βουλῆσεται
 κἂν ἐν Αἰγύπτῳ τυχεῖν ὧν μᾶλλον ἢ κρῖναι κακῶς. 1115
 ΣΤ. πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα,
 εἴθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν
 δέδοικα καὶ πέφρικα καὶ βδελύττομαι,
 εὐθὺς μετὰ ταύτην ἔστ' ἔνη τε καὶ νέα.

1098. ὥχρὸν—κακοδαίμονα.] Hermann and Bekker attribute this verse to Phidippides: so does Brunck, who adds the next one to it. If Dindorf's punctuation be adopted, the sense must be somewhat what I have given.

1115. ἐν Αἰγύπτῳ.] Because no rain fell there. Other interpretations are given, but this is no doubt the correct one. It

did rain there once, according to Herodotus: Ὑσθησαν αἱ Θῆβαι ψακάδι, iii. 10: but that was at such a time that the Egyptians could never have wished it to rain again: it was just before the terrible invasion of Cambyses. Modern travellers, however, have observed that rain though very scarce is not wholly unknown in Egypt.

Fit for my little law-suits, and the other
Why make that serve for more important matters.

SOCR. O, never fear! He'll make a splendid sophist.

STREPS. Well, well, I hope he'll be a poor pale rascal.

CHORUS. Go: but in us the thought is strong, you will repent of this ere long.

Now we wish to tell the Judges all the blessings they shall gain
If, as Justice plainly warrants, we the worthy prize obtain.
First, whenever in the Season ye would fain your fields renew,
All the world shall wait expectant till we've poured our rain on you:
Then of all your crops and vineyards we will take the utmost care
So that neither drought oppress them, nor the heavy rain impair.
But if any one amongst you dare to treat our claims with scorn,
Mortal he, the Clouds immortal, better had he ne'er been born!
He from his estates shall gather neither corn, nor oil, nor wine,
For whenever blossoms sparkle on the olive or the vine
They shall all at once be blighted: we will ply our slings so true.
And if ever we behold him building up his mansions new,
With our tight and nipping hailstones we will all his tiles destroy.
But if he, his friends or kinsfolks, would a marriage-feast enjoy,
All night long we'll pour in torrents: so perchance he'll rather pray
To endure the drought of Egypt, than decide amiss to-day!
STREPS. The fifth, the fourth, the third, and then the second,
And then that day which more than all the rest
I loathe and shrink from and abominate,
Then comes at once that hateful Old-and-New day.

1119. *ἐν τῇ καὶ νέᾳ.*] When the Greek year was lunar, the months were alternately thirty and twenty-nine days each, so that the new Moon (the moon's orbit being $29\frac{1}{2}$ days) always fell on the last day of the month. Hence that day was called the Old-and-New, because at the beginning of the day the moon was still on the wane, but before the close had begun to wax again. And this name was

retained for the last day of the month, even when the month had ceased to be lunar. Phidippides, *infra* 1166, sq., refers to the *month* what is said of the *moon*, and concludes that the Old-and-New ought to be two days, the last day of the old month and the first of the new; but that the magistrates had thrown back the first of the new month upon the last of the old in order to get the stakes a day earlier.

- πᾶς γάρ τις δμνυσ', οἷς ὀφείλων τυγχάνω, 1120
 θεῖς μοι πρυτανεῖ' ἀπολεῖν μέ φησι κᾶξολεῖν,
 ἐμοῦ μέτρῳ ἅττα καὶ δίκαι' αἰτουμένου
 "ὦ δαιμόνιε, τὸ μέν τι νυνὶ μὴ λάβης,
 τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἄφες," οὐ φασὶν ποτε
 οὕτως ἀπολήψεσθ', ἀλλὰ λαιδοροῦσί με 1125
 ὥς ἄδικός εἰμι, καὶ δικάσεσθαι φασί μοι.
 νῦν οὖν δικαζέσθων ὀλίγον γάρ μοι μέλει,
 εἴπερ μεμάθηκεν εὖ λέγειν Φειδιππίδης.
 τάχα δ' εἰσομαι κόψας τὸ φροντιστήριον.
 παῖ, ἡμῖ, παῖ παῖ. ΣΩ. Στρεψιάδην ἀσπάζομαι. 1180
 ΣΤ. κᾶγωγέ σ'. ἀλλὰ τουτονὶ πρῶτον λαβέ
 χρὴ γὰρ ἐπιθαιμάζειν τι τὸν διδάσκαλον.
 καὶ μοι τὸν υἱὸν, εἰ μεμάθηκε τὸν λόγον
 ἐκείνον, εἴφ', ὃν ἀρτίως εἰσήγαγες.
 ΣΩ. μεμάθηκεν. ΣΤ. εὖ γ', ὦ παμβασίλει Απαιόλη. 1185
 ΣΩ. ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλῃ δίκην.
 ΣΤ. καὶ μάρτυρες παρήσαν, ὅτ' ἔδανειζόμεν;
 ΣΩ. πολλῶ γε μᾶλλον, κἂν παρῶσι χίλιοι.
 ΣΤ. "βοάσομαί τᾶρα τὰν ὑπέρτονον

1121. πρυτανεία.] The following is M. Boeckh's account of the πρυτανεία required in legal proceedings at Athens: "Both parties were obliged to deposit them in court, before the beginning of the suit, like the Roman sacramentum: the party which lost the cause paid both πρυτανεία, i. e. his own were forfeited and he replaced the sum which had been paid by the successful party. Probably no πρυτανεία were paid for suits of less than 100 drachmas: from 100 to 1000 drachmas, 3 drachmas was the amount: from 1000 to 10,000, 30 drachmas, and for larger sums probably in the same pro-

gression." Vol. ii. p. 67. To the passages quoted by him and the Commentators on Aristophanes as bearing on this subject, add the Schol. Bavaricus, on Demosthenes De Falsa Legatione, 542, τὰ πρυτανεία—τὰ παρὰ Ῥωμαίοις καλούμενα σπόρτουλα· τὰς γὰρ δεκάτας τοῦ χρέους καταβάλλοντες τοῖς πρυτάνεσιν εἰσῆγον τοὺς χρεώστας: he goes on to confound the Prytaneum and the Prytanea in the most hopeless manner.

1180. ἀσπάζομαι.] Aristophanes had apparently an aversion to this word as introduced by the 'enlightened' men of the day to the exclusion of the old χαίρειν.

And every single blessed dun has sworn
 He'll stake the pledge, and ruin and destroy me.
 And when I make a modest small request,
 "O my good friend, part don't exact at present,
 And part defer, and part remit," they swear
 So they shall never touch it, and abuse me
 As a rank swindler, threatening me with actions.
 Now let them bring their actions! Who's afraid?
 Not I: if these have taught my son to speak.
 But here's the door: I'll knock and soon find out.
 Ho there. Boy, Boy! SOCR. I clasp Strepsiades.

STREPS. And I clasp you: but take this meal-bag first.
 This is the way to glorify one's Tutors.

But tell me, tell me, has my son yet learnt
 That Second Logic which he saw just now?

SOCR. He hath. STREPS. Hurrah! great Sovereign Knavery!

SOCR. You may escape whatever suit you please.

STREPS. What, if I borrowed before witnesses?

SOCR. Before a thousand, and the more the merrier.

STREPS. "Then shall my song be loud and deep."

Cf. Plutus, 322-4.

*χαίρειν μὲν ὑμῖς ἐστίν, ἄνδρες δημόται,
 ἀρχαῖον ἤδη προσαγορεύειν καὶ σαπρὸν
 ἀσπάζομαι δ'.* See Spanheim ad loc.

To say "God bless you," fellow burghers, now
 Is deemed old fashioned, and quite antiquated,
 So "let me clasp you."

The Schol. ad 595, and ad Plutus loc. cit.,
 must be wrong in attributing this form of
 salutation (*χαίρειν*) to Cleon after his vic-
 tory at Sphacteria, unless he merely means
 that Cleon was the first to prefix it to
 public documents, which would not be
 improbable if Bp. Thirlwall's estimate of

Cleon's character be accepted.

1181. *τουτονί.*] τὸν θύλακον, ὃς ἐστὶ
μεστὸς ἀλφίτων. Schol. See supra, 655.

1189. *βοάσομαι—βοάν.*] The Scho-
 liast says these words are taken from a
 satyric drama of the Tragedian Phry-
 nichus, called the Satyrs.

- βοάν.” ἰὼ, κλάετ’ ὀβολοστάται, 1140
αὐτοί τε καὶ τὰρχαῖα καὶ τόκοι τόκων
οὐδὲν γὰρ ἄν με φλαῦρον ἐργάσαισθ’ ἔτι·
οἶος ἐμοὶ τρέφεται
τοῖσδ’ ἐνὶ δώμασι παῖς,
ἀμφήκει γλώττη λάμπων, 1145
πρόβολος ἐμὸς, σωτήρ δόμοις, ἐχθροῖς βλάβη,
λυσανίας πατρῶων μεγάλων κακῶν
ὃν κάλεσον τρέχων ἐνδοθεν ὡς ἐμέ.
“ὦ τέκνον, ὦ παῖ, ἔξελθ’ οἴκων,
ἄϊε σοῦ πατρός.” 1150
- ΣΩ. ὃδ’ ἐκέῳσος ἀνὴρ.
ΣΤ. ὦ φίλος, ὦ φίλος.
ΣΩ. ἄπιθι λαβὼν τὸν υἱόν.
ΣΤ. ἰὼ ἰὼ τέκνον. 1155
ἰοῦ ἰοῦ.
ὡς ἤδομαί σου πρῶτα τὴν χροιάν ἰδών.
νῦν μέν γ’ ἰδεῖν εἰ πρῶτον ἐξαρηνητικὸς
κἀντιλογικὸς, καὶ τοῦτο τοῦπιχώριον
ἀτεχνῶς ἐπανθεῖ, τὸ τί λέγεις σύ; καὶ δοκεῖν
ἀδικοῦντ’ ἀδικεῖσθαι καὶ κακουργοῦντ’ οἷδ’ ὅτι. 1160
ἐπὶ τοῦ προσώπου τ’ ἐστὶν Ἀττικὸν βλέπος.
νῦν οὖν ὅπως σώσεις μ’, ἐπεὶ καπώλεσας.
- ΦΕ. φοβεῖ δὲ δὴ τί; ΣΤ. τὴν ἔνην τε καὶ νέαν.
ΦΕ. ἔνη γάρ ἐστι καὶ νέα τις ἡμέρα;
ΣΤ. εἰς ἣν γε θήσκειν τὰ πρυτανεῖά φασί μοι. 1165
ΦΕ. ἀπολοῦσ’ ἄρ’ αὖθ’ οἱ θέντες· οὐ γὰρ ἔσθ’ ὅπως
μὴ ἡμέρα γένοντ’ ἂν ἡμέραι δύο.

1149, 50. These two lines are taken with slight variation from Euripides, *Hecuba* 169.

ὦ τέκνον, ὦ παῖ
δυσταροτάτας μητέρας, ἔξελθ’,

Weep, obol-weighers, weep, weep, weep,
Ye, and your principals, and compound interests,
For ye shall never pester me again.

Such a son have I bred,
(He is within this door,)
Born to inspire my foemen with dread,
Born his old father's house to restore :
Keen and polished of tongue is he,
He my Champion and Guard shall be,
He will set his old father free,
Run you, and call him forth to me.

"O my child! O my sweet! come out I entreat ;
"Tis the voice of your sire."

SOCR. Here's the man you require.

STREPS. Joy, joy of my heart!

SOCR. Take your son and depart.

STREPS. O come, O come, my son, my son,
O dear! O dear!
O joy, to see your beautiful complexion!
Aye now you have an aspect Negative
And Disputative, and our native query
Shines forth there "What d'ye say?" You've the true face
Which rogues put on, of injured innocence.
You have the regular Attic look about you.
So now, you save me, for 'twas you undid me.

PHEID. What is it ails you? STREPS. Why the Old-and-New day.

PHEID. And is there such a day as Old-and-New?

STREPS. Yes: that's the day they mean to stake their gages.

PHEID. They'll lose them if they stake them. What! do you think
That one day can be two days, both together?

- ΣΤ. οὐκ ἂν γένοιτο ; ΦΕ. πῶς γάρ ; εἰ μὴ πέρ γ' ἅμα
αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.
- ΣΤ. καὶ μὴν νενόμισται γ'. ΦΕ. οὐ γὰρ, οἶμαι, τὸν νόμον 1170
ἴσασιν ὀρθῶς ὃ τι νοεῖ. ΣΤ. νοεῖ δὲ τί ;
- ΦΕ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.
ΣΤ. τουτὶ μὲν οὐδέν πω πρὸς ἔτην τε καὶ νέαν.
ΦΕ. ἐκεῖνος οὖν τὴν κλῆσιν εἰς δύο ἡμέρας 1175
ἔθηκεν, εἰς γε τὴν ἔτην τε καὶ νέαν,
ἵν' αἱ θέσεις γίγνοιτο τῇ νομηνίᾳ.
- ΣΤ. ἵνα δὴ τί τὴν ἔτην προσέθηκεν ; ΦΕ. ἵν', ὦ μέλε,
παρόντες οἱ φεύγοντες ἡμέρα μιᾷ,
πρότερον ἀπαλλάττοιενθ' ἐκόντες, εἰ δὲ μὴ,
ἔωθεν ὑπανιῶντο τῇ νομηνίᾳ. 1180
- ΣΤ. πῶς οὐ δέχονται δῆτα τῇ νομηνίᾳ
ἀρχαὶ τὰ πρυτανεῖ, ἀλλ' ἔτη τε καὶ νέα ;
ΦΕ. ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι ποιεῖν
ἵν' ὥς τάχιστα τὰ πρυτανεῖ ὑφελόιατο,
διὰ τοῦτο προϋτένθουσιν ἡμέρα μιᾷ. 1185
- ΣΤ. εὐ γ', ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι,
ἡμέτερα κέρδη τῶν σοφῶν, ὄντες λίθοι,
ἀριθμὸς, πρόβατ' ἄλλως, ἀμφορῆς νενησμένοι ;
ὥστ' εἰς ἐμαυτὸν καὶ τὸν υἱὸν τουτονὶ
ἐπ' εὐτυχίαισιν ἄστέον μοιγκώμιον. 1190
- μάκαρ ὦ Στρεψιάδες,
αὐτός τ' ἔφυς ὥς σοφός,
χολὸν τὸν υἱὸν τρέφεις,
φήσουσι δὴ μ' οἱ φίλοι
χοί δημόται 1195
ζηλοῦντες ἡνίκ' ἂν σὺ νικᾷς λέγων τὰς δίκας.
ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἐστιᾶσαι.

1188. προτένθαι.] Brunck quotes Suidas, προτίνθαι· οἱ πρὸ τοῦ καιροῦ τῶν προσφάγιων ἀπογενόμενοι· οἱ προλαμβάνοντες τὰ ὄψα, πρὶν εἰς τὴν ἀγορὰν κομ-

σθῆναι. The προτένθαι are generally supposed to be some obscure body of officers, whose duty it was to test the healthful condition of the victims before they were

- STREPS. Why, can't it be so? PHEID. Surely not; or else
A woman might at once be old and young.
- STREPS. Still, the law says so. PHEID. True: but I believe
They don't quite understand it. STREPS. You explain it.
- PHEID. Old Solon had a democratic turn.
- STREPS. Well, but that's nothing to the Old-and-New.
- PHEID. Hence then he fixed that summonses be issued
On these two days, the old one and the new one,
So that the stakes be pledged on the New-month.
- STREPS. What made him add 'the old' then? PHEID. I will tell you.
He wished the litigants to meet on *that* day
And compromise their quarrels: if they could not,
Then let them fight it out on the New-month.
- STREPS. Why then do Magistrates receive the stakes
On the Old-and-New instead of the New-month?
- PHEID. Well, I believe they act like the Foretasters.
They wish to bag the stakes as soon as possible,
And thus they gain a whole day's foretaste of them.
- STREPS. Aha! poor dupes, why sit ye mooning there
Game for us Artful Dodgers, you dull stones,
You ciphers, lambkins, butts piled up together!
O! my success inspires me, and I'll sing
Glad eulogies on me and thee, my son.
 *"Man, most blessed, most divine,
 What a wondrous wit is thine,
 What a son to grace thy line,"*
Friends and neighbours day by day
 Thus will say,
When with envious eyes my suits they see thee win:
But first I'll feast you, so come in, my son, come in.

to be sacrificed.

1188. ἀριθμός.] Bergler quotes Eurip.
Heraclidæ, 997. εἰδὼς μὲν οὐκ ἀριθμὸν

ἀλλ' ἐτηγύμωσ ἀνδρ' ὄντα τὸν σὸν παῖδα.
Horace, Ep. i. ii. 27. *Nos numerus sumus
et fruges consumere nati.*

- ΠΑ. εἴτ' ἄνδρα τῶν αὐτοῦ τι χρή προΐεναι;
οὐδέποτε γ', ἀλλὰ κρεῖττον εὐθύς ἦν τότε
ἀπερυθριάσαι μᾶλλον ἢ σχεῖν πράγματα, 1200
ὅτε τῶν ἐμαυτοῦ γ' ἕνεκα νυνὶ χρημάτων
ἔλκω σε κλητεύσονται, καὶ γενήσομαι
ἐχθρὸς ἔτι πρὸς τοῦτοισιν ἀνδρὶ δημότῃ.
ἀτὰρ οὐδέποτε γε τὴν πατρίδα κατασχυνῶ
ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην ΣΤ. τίς οὔτοςί; 1205
- ΠΑ. ἐς τὴν ἔννην τε καὶ νέαν. ΣΤ. μαρτύρομαι,
ὅτι ἐς δὺ εἶπεν ἡμέρας. τοῦ χρήματος;
ΠΑ. τῶν δώδεκα μυνῶν, ἃς ἔλαβες ἀνούμενος
τὸν ψαρὸν ἵππων. ΣΤ. ἵππων; οὐκ ἀκούετε,
ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἱππικὴν. 1210
- ΠΑ. καὶ νῇ Δί' ἀποδώσειν γ' ἐπώμυνς τοὺς θεούς.
ΣΤ. μὰ τὸν Δί' οὐ γάρ πω τότε' ἐξηπίστατο
Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.
ΠΑ. νῦν δὲ διὰ τοῦτ' ἔξαρκος εἶναι διανοεῖ;
ΣΤ. τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος; 1215
- ΠΑ. καὶ ταύτ' ἐβελήσεις ἀπομόσαι μοι τοὺς θεούς;
ΣΤ. ποίους θεούς;
ΠΑ. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ. ΣΤ. νῇ Δία,
κᾶν προσκαταθείην γ', ὥστ' ὁμόσαι, τριώβολον. 1220
- ΠΑ. ἀπόλοιο τοίνυν ἕνεκ' ἀναιδείας ἔτι.
ΣΤ. ἄλσιν διασμηγθεὶς ὕναιτ' ἂν οὔτοςί.
ΠΑ. οἶμ' ὥς καταγελᾷς. ΣΤ. ἐξ χάος χωρήσεται.
ΠΑ. οὐ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς
ἐμοῦ καταπροῖξει. ΣΤ. θαυμασίως ἦσθην θεοῖς,

1204. τὴν πατρίδα κατασχυνῶ.] κατη-
γορεῖ Ἀθηναίων ὡς περὶ τὰς δίκας αἰεὶ δια-
τριβόντων. Scholiast. Cf. supra 208. And
elsewhere, passim.

1218. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ.]
Spanheim refers this to the law instituted
by Draco and Solon, commanding wit-

nesses, etc., to swear by three Gods, a law
retained by Plato, *Laws* xi. 936, E: and
according to this custom, he adds, Socrates
is represented, *supr.* 613, as swearing by
Ἀσπρονῆν, Χάος, and Ἀέρα. He illustrates
this rule by several passages from the
Orators, and Dindorf adds Aristoph.

- PASIAS. What! must a man lose his own property!
 No: never, never. Better have refused
 With a bold face, than be so plagued as this.
 See! to get paid my own just debts, I'm forced
 To drag you to bear witness, and what's worse
 I needs must quarrel with my townsman here.
 Well, I won't shame my country, while I live,
 I'll go to law, I'll summon him STREPS. Hollo!
- PAS. To the next Old-and-New. STREPS. Bear witness, all!
 He named two days. Well! what do you want with me?
- PAS. The fifty pounds I lent you when you bought
 That iron-gray. STREPS. Just listen to the fellow!
 The whole world knows that I detest all horses.
- PAS. I swear you swore by all the Gods to pay me.
 STREPS. Well, now I swear I won't: Phidippides
 Has learnt since then the unanswerable Logic.
- PAS. And will you therefore shirk my just demand?
- STREPS. Of course I will: else why should he have learnt it?
- PAS. And will you dare forswear it by the Gods?
- STREPS. The Gods indeed! What Gods?
- PAS. Poseidon, Hermes, Zeus. STREPS. By Zeus I would,
 Though I gave two-pence half-penny for the privilege.
- PAS. Consume you for a brazen-faced blasphemer!
- STREPS. Hollo! this butt should be rubbed down with salt.
- PAS. Zounds! you deride me! STREPS. Why 'twill hold four gallons.
- PAS. You 'scape me not, by Mighty Zeus, and all
 The Gods! STREPS. I wonderfully like the Gods;

Equites, 941, εὐ γε νῆ τὸν Δία καὶ τὸν
 Ἀπόλλω καὶ τὴν Δήμητρα. Cf. also sup.
 420.

1221. Δοσὶν διασμηχθεῖς.] ὥς ἐπὶ κε-
 ράμφῃ ἢ ἀσκή τὸν λόγον ποιεῖται, οἷτινες
 σμηχόμενοι δλοὶ βελτίους γίνονται. ἅμα

δὲ ὅτι τοὺς παραφρονοῦντας δλοὶ καὶ εἰλαίφ
 διαβρέχονται καὶ ὠφελοῦνται. Ὡς παχύ-
 θερμον δὲ αὐτὸν χλευάζει· τὰ γὰρ παχέα
 ὑπὸ πιμελῆς τῶν δερμάτων δλοὶ μαλαττό-
 μενα εὐρύτερα γίνονται ὥς πλέον χωρεῖν
 μέτρον. Scholiast.

- καὶ Ζεὺς γέλοιος ὀμνύμενος τοῖς εἰδόσιν. 1225
- ΠΑ. ἢ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην.
 ἀλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μὴ,
 ἀπόπεμψον ἀποκρινάμενος. ΣΤ. ἔχε νυν ἥσυχος.
 ἐγὼ γὰρ αὐτίκ' ἀποκρινοῦμαι σοι σαφῶς.
- ΠΑ. τί σοι δοκεῖ δράσειν; ΜΑ. ἀποδώσειν μοι δοκεῖ. 1230
- ΣΤ. ποῦ 'σθ' οὗτος ἀπαιτῶν με τὰργύριον; λέγε,
 τουτὶ τί ἐστι; ΠΑ. τοῦθ' ὃ τι ἐστὶ; κάρδοπος.
- ΣΤ. ἔπειτ' ἀπαιτεῖς τὰργύριον τοιούτος ὢν;
 οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδεὶ,
 ὅστις καλέσειε κάρδοπον τὴν καρδόπην. 1235
- ΠΑ. οὐκ ἄρ' ἀποδώσεις; ΣΤ. οὐχ, ὅσον γέ μ' εἰδέναι.
 οὐκ οὐκ ἀνύσας τι θάπτον ἀπολιταργεῖς
 ἀπὸ τῆς θύρας; ΠΑ. ἄπειμι, καὶ τοῦτ' ἴσθ', ὅτι,
 θήσω πρυτανεῖ', ἢ μηκέτι ζῆν ἐγώ.
- ΣΤ. προσαποβαλεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα. 1240
 καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν,
 ὀτινὴ 'κάλεσας εὐθητικῶς τὴν κάρδοπον.
- ΑΜ. ἰὼ μοί μοι.
- ΣΤ. ἔα. τίς οὔτοσί ποτ' ἔσθ' ὁ θρηνῶν; οὐ τί που
 τῶν Καρκίνου τις δαιμόνων ἐφθέγγατο; 1245
- ΑΜ. τί δ' ὅστις εἰμὶ, τοῦτο βούλεσθ' εἰδέναι;
 ἀνὴρ κακοδαίμων. ΣΤ. κατὰ σεαυτὸν νυν τρέπου.
- ΑΜ. "ὦ σκληρὲ δαῖμον, ὦ τύχαι θραυσάντ' ἔργα
 ἱππων ἐμῶν" "ὦ Παλλὰς, ὥς μ' ἀπώλεσας."
- ΣΤ. τί δαί σε Τληπόλεμός ποτ' εἵργασται κακόν; 1250
- ΑΜ. μὴ σκώπτέ μ', ὦ τᾶν, ἀλλὰ μοι τὰ χρήματα
 τὸν υἱὸν ἀποδοῦναι κέλευσον ἄλαβεν,

[1245. δαιμόνων.] Kuster and Schütz are undoubtedly correct in referring this to the practice of Carcinus, the "poetic Crabbe" of Athens, of introducing his Gods indulging in lamentations on the stage.

This is far preferable to the interpretation of the Scholiast, δαιμόνων παρ' ἑνόνοιαν ἀντὶ τοῦ παίδων.

1247. ἀνὴρ κακοδαίμων, κ.τ.λ.] This line occurs Acharnians 1019, and is thus

An oath by Zeus is sport to knowing ones.

PAS. Sooner or later you'll repent of this.
Come do you mean to pay your debts or don't you?
Tell me, and I'll be off. STREPS. Now do have patience;
I'll give you a clear answer in one moment.

PAS. What do you think he'll do? WITNESS. I think he'll pay you.

STREPS. Where is that horrid dun? O here: now tell me
What you call this. PAS. What I call that? a trough.

STREPS. Heavens! what a fool: and do *you* want your money?
I'd never pay one penny to a fellow
Who calls my troughness, trough. So there's your answer.

PAS. Then you won't pay me? STREPS. No, not if I know it.
Come put your best foot forward, and be off:
March off, I say, this instant! PAS. May I die
If I don't go at once and stake my gage!

STREPS. No don't: the fifty pounds are loss enough:
And really on my word I would not wish you
To lose this too just for one silly blunder.

AMYNAS. Ah me! Oh! Oh! Oh!

STREPS. Hollo! who's that making that horrible noise?
Not one of Carcinus's snivelling Gods?

AMYN. Who cares to know what I am? what imports it?
A woeful man. STREPS. O! get about your business.

AMYN. "O heavy fate!" "O Fortune, thou hast broken
My chariot wheels!" "Thou hast undone me, Pallas!"

STREPS. How! has Tlepolemus been at you, man?

AMYN. Jeer me not, friend, but tell your worthy son
To pay me back the money which I lent him:

translated by Mr. Frere:

COUNTRYMAN. O miserable! wretched! wretched man!

DICÆOPOLIS. Fellow, take care with those unhappy words, apply them to yourself.

The two verses immediately following are son of Carcinus. Licymnius was acciden-
quotations from the Licymnius of Xenocles, tally killed by his nephew Tlepolemus.

- ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.
 ΣΤ. τὰ ποῖα ταῦτα χρήμαθ' ; ΑΜ. ἀδανείσατο.
 ΣΤ. κακῶς ἄρ' ὄντως εἶχες, ὥς γ' ἐμοὶ δοκεῖς. 1255
 ΑΜ. ἵππους ἐλαύνων ἐξέπεσον νῆ τοὺς θεούς.
 ΣΤ. τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών ;
 ΑΜ. ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι ;
 ΣΤ. οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιάινεις. ΑΜ. τί δαί ;
 ΣΤ. τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς. 1260
 ΑΜ. σὺ δὲ νῆ τὸν Ἑρμῆν προσκεκλήσθαι μοι δοκεῖς,
 εἰ μάποδώσεις τὰργύριον. ΣΤ. κάτειπέ νυν,
 πότρε νομίζεις καινὸν δαὶ τὸν Δία
 ὕειν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον
 ἔλκειν κάτωθεν ταῦτ' οὗτ' ὕδωρ πάλιν ; 1265
 ΑΜ. οὐκ οἶδ' ἔγωγ' ὁπότερον, οὐδέ μοι μέλει.
 ΣΤ. πῶς οὖν ἀπολαβεῖν τὰργύριον δίκαιος εἰ,
 εἰ μηδὲν οἶσθα τῶν μετεώρων πραγμάτων ;
 ΑΜ. ἀλλ' εἰ σπανίζεις, τὰργυρίου μοι τὸν τόκον
 ἀπόδος γε. ΣΤ. τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον ; 1270
 ΑΜ. τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν
 πλέον πλέον τὰργύριον αἰεὶ γίγνεται,
 ὑπορρέοντος τοῦ χρόνου ; ΣΤ. καλῶς λέγεις.
 τί δῆτα ; τὴν θάλατταν ἔσθ' ὅτι πλείονα
 νυνὶ νομίζεις ἢ πρὸ τοῦ ; ΑΜ. μὰ Δί', ἀλλ' ἴσῃν. 1275
 οὐ γὰρ δίκαιον πλείον' εἶναι. ΣΤ. κῆτα πῶς
 αὕτη μὲν, ὦ κακὸδαιμον, οὐδὲν γίγνεται
 ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ
 ζητεῖς ποιῆσαι τὰργύριον πλείον τὸ σὺν ;
 οὐκ ἀποδιώξει σαυτὸν ἀπὸ τῆς οἰκίας ; 1280

1257. ἀπ' ὄνου καταπεσών.] Here there is a play on the words ἀπ' ὄνου and ἀπὸ νοῦ. Similar puns are quoted by the Scholiast from Plato's *Laws*, iii. 701. D. καὶ μη καθάπερ ἀχάλιον κεκτημένον τὸ στόμα, βεῖν ὑπὸ τοῦ λόγου φερόμενον κατὰ τὴν παροιμίαν ἀπ' ὄνου πεσεῖν. (here, however,

later editors insert *τινος* between ἀπὸ and ὄνου, most needlessly: such a joke is not at all below the adoption of Plato: as one instance among many, see *Rep.* x. 614, ἀπόλογον οὐκ Ἀλκίονος ἀλλ' Ἀλκίμου ἀνδρός;—and by Brunk from *Plautus Mil. Gloriosus* iv. 7, 25.

I'm in a bad way and the times are pressing.

STREPS. What money do you mean? AMYN. Why what he borrowed.

STREPS. You *are* in a bad way, I really think.

AMYN. Driving my four-wheel out I fell, by Zeus.

STREPS. You rave as if you'd fall'n times out-of-mind.

AMYN. I rave? how so? I only claim my own.

STREPS. You can't be quite right, surely. AMYN. Why what mean you?

STREPS. I shrewdly guess your brain's received a shake.

AMYN. I shrewdly guess that you'll receive a summons

If you don't pay my money. STREPS. Well then tell me,

Which theory do you side with, that the rain

Falls fresh each time, or that the Sun draws back

The same old rain, and sends it down again?

AMYN. I'm very sure I neither know nor care.

STREPS. Not care! good heavens! And do *you* claim your money,

So unenlightened in the Laws of Nature?

AMYN. If you're hard up then, pay me back the Interest

At least. STREPS. Int-er-est? what kind of a beast is that?

AMYN. What else than day by day and month by month

Larger and larger still the silver grows

As time sweeps by. STREPS. Finely and nobly said.

What then! think you the Sea is larger now

Than 'twas last year? AMYN. No surely, 'tis no larger:

It is not right it should be. STREPS. And do you then,

Insatiable grasper! when the Sea,

Receiving all these Rivers, grows no larger,

Do you desire your silver to grow larger?

Come now you prosecute your journey off!

Maris causâ hercle istoc ego oculo utor minus:

Nam si abstinuisssem a mare, tanquam hoc, uterex.

i. e. si abstinuisssem amare: and from *ἡμετέρου καινοῦ· ὅπερ ἦν, τοῦ καὶ ἡμετέρου.*
 Diog. Laert. II. xii. 6. (Taüchn.) ὁ Στρεπών 1280. οὐκ ἀποδιώξει.] Recte habet
 ἰδὼν τὸν Κράτηρα χεῖμῶνος συγκεκαῦμενον, ἀποδιώξει; quoniam Danistes hic διώκων
 ὦ Κράτης, εἶπε, δοκεῖς μοι χρεῖαν ἔχειν erat, Strepsiades φεύγων τὸν διώκοντα. Sic

- φέρει μοι τὸ κέντρον. *ΑΜ.* ταῦτ' ἐγὼ μαρτύρομαι.
ΣΤ. ὕπαγε, τί μέλλεις ; οὐκ ἐλάς ὦ σαμφορά ;
ΑΜ. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν ; *ΣΤ.* ἄξεις ; ἐπιαλῶ
κεντῶν ὑπὸ τὸν πρωκτόν σε τὸν σειραφόρον.
φεύγεις ; ἔμελλον σ' ἄρα κινήσειν ἐγὼ 1285
αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.
ΧΟ. οἶον τὸ πραγμάτων ἐρᾶν φλαύρων ὁ γὰρ
γέρων δδ' ἐρασθεὶς
ἀποστερήσαι βούλεται
τὰ χρήμαθ' ἀδανείσατο 1290
κοῦκ ἔσθ' ὅπως οὐ τήμερον
λήψεται τι πρῶγμ', ὃ τοῦ-
τον ποιήσει τὸν σοφιστὴν ἴσως
ἀνθ' ὧν πανουργεῖν ἤρξατ', ἐξαίφνης κακὸν λαβεῖν τι.
οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὕπερ 1295
πάλαι ποτ' ἐπέξει,
εἶναι τὸν υἱὸν δεινὸν οἱ
γνώμας ἐναντίας λέγειν
τοῖσιν δίκαιοις, ὥστε νι-
κᾶν ἅπαντας οἷσπερ ἄν 1300
ξυγγένηται, κἂν λέγῃ παμπόνηρ'.
ἴσως δ' ἴσως βουλήσεται κᾶφωρον αὐτὸν εἶναι.
ΣΤ. ἰοὺ ἰοῦ.
ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,
ἀμυνάθετέ μοι τυπτομένῃ πάσῃ τέχνῃ. 1305
οἶμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.
ὦ μιαρὲ, τύπτεις τὸν πατέρα ; *ΦΕ.* φήμ', ὦ πάτερ.
ΣΤ. ὁρᾷθ' ὁμολογοῦνθ' ὅτι με τύπτει. *ΦΕ.* καὶ μάλα.
ΣΤ. ὦ μιαρὲ καὶ πατραλοῖα καὶ τοιχωρύχε.
ΦΕ. αὐθὶς με ταῦτὰ ταῦτα καὶ πλείω λέγε. 1310
ἀρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά ;

in "Orn. 1020, ad Metonem Geometram,
οὐκ ἐπαμετρήσεις σαυτὸν ἀπὸ τῶν ἀλλαγῶν.

Bentley. I have endeavoured to keep up
the allusion in my version.

Here, fetch the whip. AMYN. Bear witness, I appeal.

STREPS. Be off! what won't you? Gee up, forester!

AMYN. I say! a clear assault! STREPS. You won't be off?

I'll stimulate you; Zeus! I'll goad your haunches.

Aha! you run: I thought I'd stir you up

You and your four-wheels and your phaetons!

CHOR. What a thing it is to long for matters which are wrong!

For you see how this old man

Is seeking, if he can

His creditors trepan:

And I confidently say

That he will this very day

Such a blow

Amid his prosperous cheats receive, that he will deeply deeply grieve.

For I think he will discover what has long been boiling over,

That his son has learned the way

All justice to gainsay,

Be it what or where it may:

That he'll trump up any tale,

Right or wrong, and so prevail.

This I know.

Yea! and perchance the time will come when he shall wish his son were dumb.

STREPS. Oh! Oh!

Help! Murder! Help! O neighbours, kinsfolk, townsmen,

Help, one and all, against this base assault,

Ah! Ah! my cheek! my head! O me, poor devil!

Wretch! do you strike your father? PHEID. Yes, Papa.

STREPS. See! See! he owns he struck me. PHEID. To be sure.

STREPS. Scoundrel! and parricide! and house-breaker!

PHEID. Thank you: go on, go on: do please go on.

Encore! Encore! I revel in reproaches.

1309. τοιχαρύνει.] Mr. Mitchell sup-
poses that this word was intended to have a
ludicrous effect in the mouth of the in-
jured father, with a view to taking off
from the extreme painfulness of the scene.

- ΣΤ. ὦ λακκόπρωκτε. ΦΕ. πάττε πολλοῖς τοῖς ῥόδοις.
 ΣΤ. τὸν πατέρα τύπτεις; ΦΕ. κάποφανῶ γε νῆ Δία
 ὡς ἐν δίκη σ' ἔτυπτον. ΣΤ. ὦ μιαρῶτατε,
 καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκη; 1315
 ΦΕ. ἔγωγ' ἀποδείξω, καὶ σε νικήσω λέγων.
 ΣΤ. τουτὶ σὺ νικήσεις; ΦΕ. πολὺ γε καὶ ῥαδίως.
 ἐλοῦ δ' ὀπότερον τοῖν λόγῳ βούλει λέγειν.
 ΣΤ. ποιοῖν λόγῳ; ΦΕ. τὸν κρείττον', ἢ τὸν ἥττονα;
 ΣΤ. ἐδιδασκόμενοι μέντοι σε νῆ Δί, ὦ μέλε, 1320
 τοῖσιν δίκαιοις ἀντιλέγειν, εἰ ταῦτά γε
 μέλλεις ἀναπείσειν, ὡς δίκαιον καὶ καλὸν
 τὸν πατέρα τύπτεισθ' ἐστὶν ὑπὸ τῶν υἱέων.
 ΦΕ. ἀλλ' οἶμαι μέντοι σ' ἀναπείσειν, ὥστε γε
 οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς. 1325
 ΣΤ. καὶ μὴν ὅ τι καὶ λέξεις ἀκούσαι βούλομαι.
 ΧΟ. σὺν ἔργον, ὦ πρεσβῦτα, φροντίζειν ὕπη
 τὸν ἄνδρα κρατήσεις,
 ὡς οὗτος, εἰ μὴ τῷ 'πεποιθῆεν, οὐκ ἂν ἦν
 οὕτως ἀκόλαστος. 1330
 ἀλλ' ἔσθ' ὅτῳ θρασύνεται
 δῆλον τὸ λῆμ' ἐστὶ τάνθρώπου.
 ἀλλ' ἐξ ὅτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι
 ἤδη λέγειν χρὴ πρὸς χορόν. πάντως δὲ τοῦτο δράσεις.
 ΣΤ. καὶ μὴν ὅθεν γε πρῶτον ἤρξάμεσθα λουδορεῖσθαι 1335
 ἐγὼ φράσω· 'πειδὴ γὰρ εἰσιτώμεθ', ὥσπερ ἴστε,
 πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέλευσα
 ᾄσαι Σιμωνίδου μέλος, τὸν Κρίον, ὡς ἐπέχθη.

1320. ἐδιδασκόμεν.] ἀντὶ τοῦ ἐξεπαί-
 δευσα δι' ἐτέρου· τὸ γὰρ ἐδίδαξε δι' ἑαυτοῦ.
 Scholiast. Compare the sense of διδάσκειν
 in 129 with that of διδάσκω in 244 supra,
 etc. But οὐκ ἂν διδασκόμεν σ' ἔτι in line
 767, seems to run counter to this rule, and
 therefore Elmsley would there read διδά-

σκαι' ἂν. Hermann would make the middle
 there signify, "I will not take you for my
 disciple:" but that rendering does not by
 any means keep up the force of the middle
 voice. See the note there.

1337. τὴν λύραν.] After a dinner songs
 called παρῳαῖα were sometimes sung by

- STREPS. O probed Adulterer. PHEID. Roses from your lips.
 STREPS. Strike you your father? PHEID. O dear yes : what's more
 I'll prove I struck you justly. STREPS. Struck me justly!
 Villain ! how can you strike a father justly ?
 PHEID. Yes, and I'll demonstrate it, if you please.
 STREPS. Demonstrate this? PHEID. O yes, quite easily.
 Come, take your choice, which Logic do you choose ?
 STREPS. Which what? PHEID. Logic : the Better or the Worse ?
 STREPS. Ah, then, in very truth I've had you taught
 To reason down all Justice, if you think
 You can prove this, that it is just and right
 That fathers should be beaten by their sons !
 PHEID. Well, well, I think I'll prove it, if you'll listen,
 So that even you won't have one word to answer.
 STREPS. Come, I should like to hear what you've to say.
 CHORUS. 'Tis yours, old man, some method to contrive
 This fight to win :
 He would not without arms wherewith to strive
 So bold have been.
 He knows, be sure, whereon to trust.
 His eager bearing proves he must.
 So come and tell us from what cause this sad dispute began ;
 Come, tell us how it first arose : do tell us if you can.
 STREPS. Well from the very first I will the whole contention shew :
 'Twas when I went into the house to feast him, as you know,
 I bade him bring his lyre and sing, the supper to adorn,
 Some lay of old Simonides, as, how the Ram was shorn :

the guests. Each as he sung took in his hand a lyre or a sprig of myrtle, as a badge of minstrelsy, and passed it on, when he had finished, to his neighbour. Colonel Mure, (iii. 110,) says that the lyre was the badge when a song was to be sung, the myrtle when a passage was to be re-

cited, and refers to these lines as a proof of the correctness of this distinction. Phidippides is requested λαβόντα τὴν λύραν ᾄδειν. λαβόντα μυστρίν τε λέγειν. On these Scolia, see also Müller's literature of Greece, chap. xiii. sect. 16.

1838. τὸν Κριόν.] The name of Κριός

- ὁ δ' εὐθέως ἀρχαῖον εἰν' ἔφασκε τὸ καθαρίζειν
 ᾄδειν τε πίνονθ', ὥσπερ εἰ κάχρυσ γυναικ' ἀλούσαν. 1840
- ΦΕ. οὐ γὰρ τότε εὐθὺς χρῆν σ' ἀραττεσθαί τε καὶ πατεῖσθαι,
 ᾄδειν κελεύονθ', ὥσπερ εἰ τέττιγας ἐστιῶντα ;
- ΣΤ. τοιαῦτα μέντοι καὶ τότε ἔλεγεν ἔνδον, οἴάπερ νῦν,
 καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητήν.
 κἀγὼ μόλις μὲν, ἀλλ' ὅμως ἡνεσχόμην τὸ πρῶτον 1845
 ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα
 τῶν Αἰσχύλου λέξαι τί μοι κἄθ' οὗτος εὐθὺς εἶπεν,
 ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς
 ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνοποιόν ;
 κἀναυθὰ πῶς οἴεσθέ μοι τὴν καρδίαν ὀρεχθεῖν ; 1850
 ὅμως δὲ τὸν θυμὸν δακῶν ἔφην, σὺ δ' ἀλλὰ τούτων
 λέξον τι τῶν νεωτέρων, ἅττ' ἐστὶ τὰ σοφὰ ταῦτα.
 ὁ δ' εὐθὺς ἦσ' Εὐριπίδου ῥήσιν τιν', ὡς ἐκίνει
 ἀδελφὸς, ὠλεξίκακε, τὴν ὁμομητρίαν ἀδελφήν.
 κἀγὼ οὐκέτ' ἐξηνεσχόμην, ἀλλ' εὐθὺς ἐξαράττω 1855
 πολλοὺς κακοὺς καὶ σχροῖσι· κἄτ' ἐντεῦθεν, οἶον εἰκὸς,
 ἔπος πρὸς ἔπος ἡρειδόμεσθ'· εἴθ' οὗτος ἐπαναπηδᾷ,
 κἄπειτ' ἔφλα με κάσπιδει κἄπνυγε κἀπέτριβεν.
- ΦΕ. οὐκοῦν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,
 σοφώτατον ; ΣΤ. σοφώτατόν γ' ἐκείνον, ὃ τί σ' εἶπω ; 1860
 ἀλλ' αὐθις αὐτὸν τυπτήσομαι. ΦΕ. νῆ τὸν Δί, ἐν δίκῃ γ' ἄν.
- ΣΤ. καὶ πῶς δικαίως ; ὅστις ὀναίσχυντέ σ' ἐξέθρεψα,
 αἰσθανόμενός σου πάντα τραυλίζοντος, ὃ τι νοοῖς.

of Ægina, seems to have excited the punning propensities of the Greeks to a considerable degree. We read of one such joke in Herodotus, vi. 50, another is given in these lines of Simonides quoted by the Scholiast.

ἐπέξαθ' ὁ Κρις οὐκ ἀεικέως
 ἐλθὼν εἰς δένδρων ἀγλαδν

Διὸς τέμενος. (Bergk. No. 15.)

I may just observe that Mr. Sewell is

evidently wrong when he would conclude from this passage that Simonides was looked upon as a forerunner of the Sophists (Dialogues of Plato, 244, note): it goes directly against him. He is equally wrong when he refers (Id. 164, note) to the πέντε σισύραι of v. 10, as a result of the effeminate teaching of the Sophists: Phidippides had then no inclination whatever to the sophistical doctrines.

But he replied, to sing at meals was coarse and obsolete ;
Like some old beldame humming airs the while she grinds her wheat.

PHEID. And did you not at once deserve a thrashing, at the least,
To bid me sing at meals, as at some old cicala's feast ?

STREPS. You hear him ! so he said just now or e'er high words began :
And next he called Simonides a very sorry man.
And when I heard him, I could scarce my rising wrath command ;
Yet so I did, and him I bid take myrtle in his hand
And chant some lines from Æschylus, but he replied with ire,
" Believe me I'm not one of those who Æschylus admire,
That rough, unpolished, turgid froth, that mouther of bombast !"
When he said this, my heart began to heave extremely fast ;
Yet still I kept my passion down, and said, Then prithee you,
Sing one of those new-fangled songs which modern striplings do.
And he began the shameful tale Euripides has told
How a brother and a sister lived incestuous lives of old.
Then, then I could no more restrain, but first I must confess
With strong abuse I loaded him, and so, as you may guess,
We stormed and bandied threat for threat : till out at last he flew,
And smashed and thrashed and thumped and bumped and bruised me black and blue.

PHEID. And rightly too, who coolly dared Euripides to blame,
Most sapient bard. STREPS. Most sapient bard ! you, what's your fitting name ?
Ah ! but he'll pummel me again. PHEID. He will : and justly too.

STREPS. What ! justly, heartless villain ! when 'twas I who nurtured you.
I knew your little lisping ways, how soon, you'd hardly think,

1840. γυναῖκ' ἀλοῦσαν.] Brunck quotes
one of these ἐπιμύλαιοι φῶδες from Athenæus.

Ἄλει μύλα ἄλει
Καὶ γὰρ Πιττακὸς ἄλει,
μεγάλας Μιτυλήνας βασιλεύων.
Grind, mill, grind :
Pittacus he doth grind,
King and Miller combined.

Mr. Grote (part ii. chap. 14.) and Colonel
Mure both consider this to be a political

composition, although, as the former re-
marks, Plutarch and Diogenes Laertius
take it literally, and this I think more
probable.

1854. ἀδελφὸς τὴν ἀδελφὴν.] Maca-
reus Æoli filius Canacen sororem suam
vitiavit, quam ob rem a patre interfectus
fuit. Erat hoc argumentum Æoli Eu-
ripidei. Ovid Trist. ii. 384. *Nobilis est
Canace fratris amore sui.* Brunck.

- εἰ μὲν γε βρῦν εἴποις, ἐγὼ γνοῦς ἂν πιεῖν ἐπέσχον.
 μαμμῶν δ' ἂν αἰτήσαντος ἡκόν σοι φέρων ἂν ἄρτον 1365
 κακῶν δ' ἂν οὐκ ἔφθης φράσαι, καὶ γὰρ λαβὼν θύραζε
 ἐξέφερον ἂν καὶ προῦσχόμεν σε· σὺ δ' ἐμὲ νῦν ἀπάγχων
 βοῶντα καὶ κεκραγόθ' ὅτι
 χεζητιώην, οὐκ ἔτλης
 ἔξω 'ξενεγκεῖν, ὦ μιαρὲ, 1370
 θύραζε μ', ἀλλὰ πνυγόμενος
 αὐτοῦ 'ποίησα κακῶν.
- ΧΟ. οἶμαί γε τῶν νεωτέρων τὰς καρδίας
 πηδᾶν, ὃ τι λέξει.
 εἰ γὰρ τοιαῦτά γ' οὗτος ἐξεργασμένος 1375
 λαλῶν ἀναπέμει,
 τὸ δέρμα τῶν γεραιτέρων
 λάβοιμεν ἂν ἀλλ' οὐδ' ἐρεβίνθου.
 σὸν ἔργον, ὦ καινῶν ἐπῶν κινητὰ καὶ μοχλευτὰ,
 πειθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια. 1380
- ΦΕ. ὥς ἡδὺ καινοῖς πράγμασιν καὶ δεξιοῖς ὀμιλεῖν,
 καὶ τῶν καθεστώτων νόμων ὑπερφρονεῖν δύνασθαι.
 ἐγὼ γὰρ ὅτε μὲν ἱππικῇ τὸν νοῦν μόνον προσείχον,
 οὐδ' ἂν τρί' εἰπεῖν ῥήμαθ' οἷός τ' ἢ πρὶν ἐξαμαρτεῖν
 νυνὶ δ' ἐπειδὴ μ' οὔτοσι τούτων ἔπαυσεν αὐτὸς, 1385
 γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμναις,
 οἶμαι διδάξειν ὥς δίκαιον τὸν πατέρα κολάζειν.
- ΣΤ. ἵππευε τοίνυν νῆ Δί', ὥς ἔμουγε κρεῖττόν ἐστιν
 ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπιτριβῆναι.
- ΦΕ. ἐκέϊσε δ' ὅθεν ἀπέσχισάς με τοῦ λόγου μέτειμι, 1390
 καὶ πρῶτ' ἐρήσομαί σε τουτί· παῖδά μ' ὄντ' ἔτυπτες ;

1375. *ἐξεργασμένος.*] *Est escultus doctrinā, arte docendi.* Ernesti and Dindorf. There can be, I think, no question whatever that the translation of Bergler (*qui patrem verberavit*) and Brunck (*qui*

italia perpetravit) is the only one of which the passage admits. The idea is the same as that expressed by Æschylus, *Eum.* 490.

1378. *λάβοιμεν.*] *λαμβάνειν* is *emere*, as Bergler remarks, quoting Ranae, 1236,

If you cried "bree!" I guessed your wants, and used to give you drink:
If you said "mamm!" I fetched you bread with fond discernment true,
And you could hardly say "Cacca!" when through the door I flew
And held you out a full arm's length your little needs to do:

But now when I was crying
That I with pain was dying,
You brute! you would not tarry
Me out of doors to carry,
But choking with despair
I've been and done it there.

CHORUS. Sure all young hearts are palpitating now
To hear him plead,
Since if those lips with artful words avow
The daring deed,
And once a favouring verdict win,
A fig for every old man's skin.

O thou! who rakest up new thoughts with daring hands profane,
Try all you can, ingenious man, that verdict to obtain.

PHEID. How sweet it is these novel arts, these clever words to know,
And have the power established rules and laws to overthrow.
Why in old times when horses were my sole delight, 'twas wonder
If I could say a dozen words without some awful blunder!
But now that he has made me quit that reckless mode of living,
And I have been to subtle thoughts my whole attention giving,
I hope to prove by logic strict 'tis right to beat my father.

STREPS. O! buy your horses back, by Zeus, since I would ten times rather
Have to support a four-in-hand, so I be struck no more.

PHEID. Peace. I will now resume the thread where I broke off before.
And first I ask: when I was young, did you not strike me then?

λήψει γὰρ ὀβολοῦ πάνυ καλὴν γε κατάβηιν,
You'll get one for a sixpence, spick and span. With the phrase in the text Brunck
compares Plautus Mil. Glor. II. iii. 45.

Non ego nunc emam vitam tuam vitiosâ
nuce. Add Juvenal, Sat. xiv. 153. Tuni-
cam mihi malo lupinâ Quam, etc.

- ΣΤ. ἔγωγέ σ', εὐνοῶν τε καὶ κηδόμενος. ΦΕ. εἰπὲ δὴ μοι,
οὐ καμέ σοι δίκαιόν ἐστιν εὐνοεῖν ὁμοίως,
τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ τύπτειν ;
πῶς γὰρ τὸ μὲν σὸν σῶμα χρή πληγῶν ἀθῶον εἶναι, 1395
τοῦμόν δὲ μή ; καὶ μὴν ἔφυν ἐλεύθερός γε καὶ γῶ.
" κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς ;"
φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι ;
ἐγὼ δέ γ' ἀντείποιμ' ἂν ὥς δις παῖδες οἱ γέροντες,
εἰκός τε μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν, 1400
δοσπερ ἐξαμαρτάνειν ἦττον δίκαιον αὐτούς.
ΣΤ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν.
ΦΕ. οὐκ οὐν ἀνὴρ ὁ τὸν νόμον θεὸς τοῦτον ἦν τὸ πρῶτον,
ὥσπερ σὺ καὶ γῶ, καὶ λέγων ἔπειθε τοὺς παλαιούς ;
ἦττον τί δῆτ' ἔξεστι κάμοι καινὸν αὖ τὸ λοιπὸν 1405
θεῖναι νόμον τοῖς υἱέσιν, τοὺς πατέρας ἀντιτύπτειν ;
ὅσας δὲ πληγὰς εἴχομεν πρὶν τὸν νόμον τεθῆναι,
ἀφίεμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι.

1397. This line is parodied from Eurip. Alcest. 691. χαίρεις ὀρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς ; (" which is quoted Theomorph. 194." Kuster.) It comes from the speech of the selfish Pheres to his infinitely more selfish son, Admetus. Bergler compares also Hecuba, 1256, ἀλγείς. τί δ', ἡμᾶς παιδὸς οὐκ ἀλγεῖν δοκεῖς ;

1399. δις παῖδες οἱ γέροντες.] The Scholiast gives several illustrations of this proverb. Πάλιν γὰρ αὐθις παῖς ὁ γηράσκων ἀνὴρ (Sophocles). δις παῖδες οἱ γέροντες ὀρθῇ τῇ λόγῳ (Theopompus). " Ἀρ' ὥς ἔοικε, δις γένοιτ' ἂν παῖς γέρον (Plato Comicus). Mr. Mitchell adds Plato, Laws I. οὐ

μόνον ἄρ', ὥς ἔοικεν, ὁ γέρον δις παῖς γίγνοιτ' ἂν, ἀλλὰ καὶ ὁ μεθυσθεῖς. I add Plato, Axiochus, 367, B. τῷ νῷ δις παῖδες οἱ γέροντες γίγνονται. Cratinus (ap. Schol. Plat. l. c.) ἀληθὲς ὁ λόγος, ὥς δις παῖς [ἐστὶν ὁ] γέρον. and Æsch. Eum. 38. δέισασα γὰρ γραῦς, οὐδέν' ἀντίπαις μὲν οὖν, though this is in a rather different signification.

1403. οὐκ οὐν ἀνὴρ ὁ τὸν νόμον θεός.] No : for οὐδεὶς οἶδεν ἐξ ὅτου ᾿φάνη, as Sophocles says in that noble passage, so frequently quoted by both Ancients and Moderns, wherein Antigone condemns the unjust proclamation of Creon : I append a translation.

It was not Zeus whose voice pronounced those words,
Nor Hell's dread Potentate, eternal Justice,

- STREPS. Yea : for I loved and cherished you. PHEID. Well solve me this again,
Is it not just that I your son should cherish you alike,
And strike you, since, as you observe, to cherish means to strike ?
What ! must my body needs be scourged and pounded black and blue
And yours be scathless ? was not I as much freeborn as you ?
"Children are whipped, and shall not sires be whipped ?"
Perhaps you'll urge that children's minds alone are taught by blows :—
Well : Age is Second Childhood then : that everybody knows.
And as by old experience Age should guide its steps more clearly,
So when they err, they surely should be punished more severely.
- STREPS. But Law goes everywhere for me : deny it, if you can.
- PHEID. Well was not he who made the law, a man, a mortal man,
As you or I, who in old times talked over all the crowd ?
And think you that to you or me the same is not allowed
To change it, so that sons by blows should keep their fathers steady ?
Still, we'll be liberal, and blows which we've received already
We will forget, we'll have no ex-post-facto legislation.

Who sanctioned upon earth such laws as these.
Nor deemed I that *thy* heraldings, frail mortal,
Could overleap the unwritten Ordinance,
The everlasting Mandates of the Gods.
Mandates eternal ! not To-day's vain growth,
Nor Yesterday's. Their Birth-time who shall say !
Shall Man's imperious temper force my will
To slight those dread Decrees, and, alighting, pay
Just penalty to Heaven ! It shall not be.

With regard to the antiquity of the particular law before us, in Greece, Stanley [ad *Æschylus Supplices*, 708,

τὸ γὰρ τεκόντων τίβας
τρίτων (one of three) τίβ' ἐν Θεοῖσι
Δίκας γέγραπται μεγιστοῖσι.]

refers to Xenocrates the philosopher, who says (apud Porphyrium) that there were in his time three laws of Triptolemus still

in force at Eleusis. Τοὺς γονεὺς τιμᾶν.
Honour thy father and thy mother. Θεοὺς
καρποῖς ἀγάλλειν. *Offer to the Gods the*
fruits of thy field. Ζῶα μὴ σίνεσθην. *Use*
not animals for sacrifice (cf. supra ad
971). The duty of filial obedience had
been strongly insisted upon by the Just
Logic, supra, 981—986, as it is also by
Aristotle, *Ethics*, viii. 14.

- σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τᾶλλα τὰ βοτὰ ταυτὶ,
ὥς τοὺς πατέρας ἀμύνεται· καίτοι τι διαφέρουσιν 1410
ἡμῶν ἐκεῖνοι, πλὴν ὅτι ψηφίσματ' οὐ γράφουσιν ;
- ΣΤ. τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρυόνας ἅπαντα μιμῶ,
οὐκ ἐσθλῆεις καὶ τὴν κόπρον κἀπὶ ξύλου καθεύδεις ;
- ΦΕ. οὐ ταυτὸν, ὦ τᾶν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.
- ΣΤ. πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μὴ, σαυτὸν ποτ' αἰτιάσει. 1415
- ΦΕ. καὶ πῶς ; ΣΤ. ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολάζειν,
σὺ δ', ἣν γένηται σοι, τὸν υἱόν. ΦΕ. ἣν δὲ μὴ γένηται,
μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.
- ΣΤ. ἐμοὶ μὲν, ὦνδρες ἡλικες, δοκεῖ λέγειν δίκαια·
καί μοιγε συγχωρεῖν δοκεῖ τούτοισι τὰ πικρὰ. 1420
κλάειν γὰρ ἡμᾶς εἰκός ἐστ', ἣν μὴ δίκαια δρώμεν.
- ΦΕ. σκέψαι δὲ χιτέραν ἔτι γνώμην. ΣΤ. ἀπὸ γὰρ ὀλοῦμαι.
- ΦΕ. καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθὼν ἃ νῦν πέπονθας.
- ΣΤ. πῶς δὴ ; δίδασκον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις.
- ΦΕ. τὴν μητέρ' ὥσπερ καὶ σὲ τυπτήσω. ΣΤ. τί φῆς ; τί φῆς σύ ; 1425
τοῦθ' ἕτερον αὖ μείζον κακόν. ΦΕ. τί δ', ἣν ἔχων τὸν ἥττω
λόγον σὲ νικήσω λέγων τὴν μητέρ' ὥς τύπτειν χρεῶν ;
- ΣΤ. τί δ' ἄλλο γ' ; ἣν ταυτὶ ποιῆς,
οὐδέν σε κωλύσει σεαυ-
τὸν ἐμβαλεῖν ἐς τὸ βάραθρον 1430
μετὰ Σωκράτους
καὶ τὸν λόγον τὸν ἥττω.
ταυτὶ δι' ὑμᾶς, ὦ Νεφέλαι, πέπονθ' ἐγὼ,

1422. ἀπὸ γὰρ ὀλοῦμαι. It is not quite certain whether this means "I shall die if I do : " or "I shall die if I don't : " or "I will die first." The last is the meaning most adopted : I have followed the first.

1425. τί φῆς.] The horror with which Strepsiades receives this unnatural pro-

posal of the young man to beat his mother, notwithstanding his own complaints against her at the commencement of the play, and his recent concession that sons have a right to beat their *fathers*, proves, as has been observed, the deep insight into nature possessed by Aristophanes.

—Look at the game-cocks, look at all the animal creation,
Do not *they* beat their parents? Aye: I say then, that in fact
They are as we, except that they no special laws enact.

STREPS. Why don't you then, if always where the game-cock leads you follow,
Ascend your perch to roost at night, and dirt and ordure swallow?

PHEID. The case is different there, old man, as Socrates would see.

STREPS. Well then you'll blame yourself at last, if you keep striking me.

PHEID. How so? STREPS. Why, if it's right for me to punish you my son,
You can, if you have got one, yours. PHEID. Aye but suppose I've none.
Then having gulled me you will die, while I've been flogged in vain.

STREPS. Good friends! I really think he has some reason to complain.
I must concede he's put the case in quite a novel light:
I really think we should be flogged unless we act aright!

PHEID. Look to a fresh idea then. STREPS. He'll be my death I vow.

PHEID. Yet then perhaps you will not grudge ev'n what you suffer now.

STREPS. How! will you make me like the blows which I've received to-day?

PHEID. Yes, for I'll beat my mother too. STREPS. What! What is that you say!
Why this is worse than all. PHEID. But what, if as I proved the other
By the same Logic I can prove 'tis right to beat my mother?

STREPS. Aye! what indeed! if this you plead,

If this you think to win,

Why then, for all I care, you may

To the Accursed Gulf convey

Yourself with all your learning new,

Your master, and your Logic too,

And tumble headlong in.

O Clouds! O Clouds! I owe all this to you!

1480. βάραθρον.] This gulf is mentioned again in the Knights, Frogs, and Plutus: it was the place where the Athenians cast condemned criminals, as the Lacedæmonians did in their Cneadas. It

was situated behind the Acropolis. Fischer, in his note to Plutus, 431, remarks that the public executioner was hence called *ὁ ἐν τῷ βάραθρῳ*.

- ὑμῖν ἀναθεῖς ἅπαντα τὰ μὰ πράγματα.
 ΧΟ. αὐτὸς μὲν οὖν στυγῶ σὺ τούτων αἴτιος, 1435
 στρέψας σεαυτὸν ἐς ποιηρὰ πράγματα.
 ΣΤ. τί δῆτα ταῦτ' οὐ μοι τότ' ἡγορεύετε,
 ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπήρετε ;
 ΧΟ. ἡμεῖς ποιοῦμεν ταῦθ' ἐκάστοθ' ὄντω' ἂν
 γινώμεν ποιηρῶν ὄντ' ἐραστὴν πραγμάτων, 1440
 ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακὸν,
 ὅπως ἂν εἰδῇ τοὺς θεοὺς δεδοικέναι.
 ΣΤ. οἴμοι, ποιηρὰ γ', ὦ Νεφέλαι, δίκαια δέ.
 οὐ γάρ μ' ἐχρῆν τὰ χρήμαθ' ἀδανεισάμεν
 ἀποστερεῖν. νῦν οὖν ὅπως, ὦ φίλτατε, 1445
 τὸν Χαιρεφῶντα τὸν μιάρων καὶ Σωκράτη
 ἀπολείς, μετ' ἐμοῦ γ' ἔλθ', οἱ σὲ κἄμ' ἐξηπάτων.
 ΦΕ. ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.
 ΣΤ. ναὶ ναὶ, καταιδέσθῃτι πατρώων Δία.
 ΦΕ. ἰδοὺ γε Δία πατρώων ὡς ἀρχαῖος εἰ. 1450
 Ζεὺς γάρ τις ἔστιν; ΣΤ. ἔστιν. ΦΕ. οὐκ ἔστιν γ' ἐπεὶ
 Δίως βασιλεύει, τὸν Δί' ἐξεληλακώς.
 ΣΤ. οὐκ ἐξεληλακ' ἀλλ' ἐγὼ τοῦτ' ῥόμην,
 διὰ τουτονὶ τὸν Δίον. οἴμοι δειλαιοι,
 ὅτε καὶ σὲ χυτρεοῦν δυντα θεὸν ἡγησάμεν. 1455
 ΦΕ. ἐνταῦθα στυγῶ παραφρόνει καὶ φληνάφα.
 ΣΤ. οἴμοι παρανοίας ὡς ἐμαινόμεν ἄρα,
 ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτη.

1450. In this line Phidippides retorts upon his father his own expression, supra 809: as, infra 1484, Strepsiades pays the same compliment to Socrates, by turning upon him the words he had used supra 225.

1455. χυτρεοῦν.] Est juxta veteres

magistros κεραμεοῦν βαθὺ ποτήριον, ὃ καλεῖται δίως, ὅπερ ἄνω εὐρύτερον ἐν, κάτω εἰς ὀξὺ λήγει. In vestibulo aedium solebant Athenienses columnam statuere in honorem Apollinis, quam Ἀγυῖα vocabant. Probabile est, Comicum, ut Socratem perstringeret, ostenderetque receptas religi-

Why did I let you manage my affairs !

CHORUS. Nay, nay, old man, you owe it to yourself.

Why didst thou turn to wicked practices ?

STREPS. Ah, but ye should have asked me that before,
And not have spurred a poor old fool to evil.

CHORUS. Such is our plan. We find a man

On evil thoughts intent,

Guide him along to shame and wrong,

Then leave him to repent.

STREPS. Hard words, alas ! yet not more hard than just.

It was not right unfairly to keep back

The money that I borrowed. Come, my darling,

Come and destroy that filthy Chærephon

And Socrates ; for they've deceived us both !

PHEID. No. I will lift no hand against my Tutors.

STREPS. Yes do, come, reverence Paternal Zeus.

PHEID. Look there ! Paternal Zeus ! what an old fool.

Is there a Zeus ? STREPS. There is. PHEID. There is *no* Zeus.

Young Vortex reigns, and he has turned out Zeus.

STREPS. No Vortex reigns : no vortices ! no eddies !

'Twas I was such a-n-eddy. Fool that I was,

To think a piece of earthenware a God.

PHEID. Well rave away, talk nonsense to yourself.

STREPS. O ! fool, fool, fool, how mad I must have been

To cast away the Gods, for Socrates.

ones ab eo contemni, scholam illius in scena exhibuisse, cujus in vestibulo non 'Αγυαὶς erat, sed fictile vas aliquod magnum, ad formam supra descripti poculi effectum : idque ostendens rusticus ait "sed ego tum arbitrabar Jovem esse turbinem hunc." Brunck (accepting Bent-

ley and Küster's highly ingenious, but perhaps unnecessary emendation ἐν τῷ εἰώμῳ Δία τοῦτοσι τὸν δῖον). So the Scholiast and Bergler : and although I cannot think this interpretation satisfactory, I do not know that there is anything better to be offered.

- ἀλλ', ὦ φίλ' Ἑρμῇ, μηδαμῶς θύμαινέ μοι,
 μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε 1460
 ἐμοῦ παρανοήσαντος ἀδολεσχή.
- καί μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γραφὴν
 διωκάθω γραψάμενος, εἴθ' ὃ τι σοι δοκεῖ.
 ὀρθῶς παραινεῖς οὐκ ἐὼν δικορραφεῖν,
 ἀλλ' ὡς τάχιστ' ἐμπιπράναι τὴν οἰκίαν 1465
 τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὦ Ξανθία,
 κλίμακα λαβὼν ἔξελθε καὶ σμυνύην φέρων,
 κἄπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον
 τὸ τέγος κατὰσκαπτ', εἰ φιλεῖς τὸν δεσπότην,
 ἕως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν 1470
 ἐμοὶ δὲ δῶδ' ἐνεγκάτω τις ἡμέμενη,
 καὶ γὰρ τιν' αὐτῶν τήμερον δοῦναι δίκην
 ἐμοὶ ποιήσω, κεῖ σφόδρ' εἴς' ἀλαζόνες.
- ΜΑΘ. Α. ἰὸν ἰού.
- ΣΤ. σὸν ἔργον, ὦ δῖς, ἵεναι πολλὴν φλόγα. 1475
- ΜΑΘ. Α. ἀνθρώπε, τί ποιεῖς; ΣΤ. ὃ τι ποιῶ; τί δ' ἄλλο γ' ἢ
 διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας.
- ΜΑΘ. Β. οἴμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν;
 ΣΤ. ἐκεῖνος οὐπερ θοῖμάτιον εἰλήφατε.
- ΜΑΘ. Γ. ἀπολεῖς ἀπολεῖς. ΣΤ. τοῦτ' αὐτὸ γὰρ καὶ βούλομαι, 1480
 ἦν ἢ σμυνύη μοι μὴ προδῶ τὰς ἐλπίδας,
 ἢ γὰρ πρότερόν πως ἐπτραχηλισθῶ πεσών.
- ΣΩ. οὗτος, τί ποιεῖς ἐτεδόν, οὐπὶ τοῦ τέγους;
 ΣΤ. ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.

1459. Ἑρμῇ.] A statue of Hermes called Στροφαῖος was placed at the door of houses ἐπὶ ἀποτροπῇ τῶν ἄλλων κλεπτῶν, says the Scholiast at Plutus 1153. These were the famous Hermæ, whose mutilation, not ten years after, may be said to have changed the results of the Peloponnesian

War, and, with it, the destiny of the world. Mr. Grote (History of Greece, part ii. chap. 58. ad init.) describes their appearance thus: "These Hermæ, or half-statues of the God Hermes, were blocks of marble about the height of the human figure. The upper part was cut into a

Yet Hermes, gracious Hermes, be not angry
Nor crush me utterly, but look with mercy
On faults to which his idle talk hath led me.
And lend thy counsel; tell me, had I better
Plague them with lawsuits, or how else annoy them.

(Affects to listen.)

Good: your advice is good: I'll have no lawsuits,
I'll go at once and set their house on fire,
The prating rascals. Here, here, Xanthias,
Quick, quick here, bring your ladder and your pitchfork,
Climb to the roof of their vile thinking-house,
Dig at their tiles, dig stoutly, an' thou lovest me,
Tumble the very house about their ears.
And some one fetch me here a lighted torch,
And I'll soon see if, boasters as they are,
They won't repent of what they've done to me.



STUDENT 1. O dear! O dear!

STREPS. Now, now, my torch, send out a lusty flame.

STUD. 1. Man! what are you at there? STREPS. What am I at? I'll tell you.

I'm splitting straws with your house-rafters here.

STUD. 2. Oh me! who's been and set our house on fire?

STREPS. Who was it, think you, that you stole the cloke from?

STUD. 3. O Murder! Murder! STREPS. That's the very thing,

Unless this pick prove traitor to my hopes,

Or I fall down, and break my blessed neck.

SOCR. Hollo! what are you at, up on our roof?

STREPS. I walk on air, and contemplate the Sun.

head, face, neck, and bust: the lower part was left as a quadrangular pillar, broad at the base, without arms, body, or legs."

1466. τῶν ἀδολεσχῶν.] Eupolis (quoted by Mr. Mitchell, ad loc.) anxiously adds his name to the assailants of Socrates on this ground.

μισῶ δὲ καὶ Σωκράτη, τὸν πτωχὸν ἀδολεσχῶν,
ὅς τ' ἄλλα μὲν πεφρόντικεν,
πόθεν δὲ καταφαγεῖν ἔχοι, τοῦτου κατημέληκε.

- ΣΩ. ὅμοι τάλας, δειλῆαιος ἀποπνιγήσομαι. 1485
 ΧΑ. ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι.
 ΣΤ. τί γὰρ μαθόντ' ἐς τοὺς θεοὺς ὑβρίζετην,
 καὶ τῆς Σελήνης ἐσκοπεῖσθον τὴν ἔδραν ;
 δῖωκε, βάλλε, παῖε, πολλῶν οὖνεκα,
 μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἡδύκουν. 1490
 ΧΟ. ἡγείσθ' ἔξω· κεχόρευται γὰρ μετρίως τό γε τήμερον ἡμῖν.

1485. ἀποπνιγήσομαι.] Mr. Grote Aristophanes took this idea from the actual circumstances attending the subversion of the Pythagorean order in Croton, (History of Greece, part ii. chap. 37, ad fin.) is probably right in suggesting that

SOCR. O! I shall suffocate. O dear! O dear!

CHÆREPHON. And I, poor devil, shall be burnt to death.

STREPS. For with what aim did ye insult the Gods,

And pry around the dwellings of the Moon?

Strike, smite them, spare them not, for many reasons,

BUT MOST BECAUSE THEY HAVE BLASPHEMED THE GODS!

CHORUS. Lead out of the way: for I think we may say

We have acted our part pretty middling to-day.

when their school was set on fire, and very many perished in the flames, among whom, according to one tradition, was the *αὐτός*, the great Master himself.



A D D E N D A.

Page 1, note.

For "the ἀλεκτροφωνία, or third watch of the night, having passed," it would have been more correct to have said "the ἀλεκτροφωνία, or signal of the presence of the fourth watch of the night, having passed." See Grotius and Bochart (apud Pole's *Synopsis Criticorum*) on St. Matthew xxvi. 34. In the second line of the text if we do not, with Ernesti and Reisig, put a colon after δσον, it is much better to suppose δσον to be used for ὥς, than to adopt Hermann's explanation τῶσον, δσον ἀπέπαυτον.

Page 7, line 48, translation.

For "Cæsyra" here and in the note, read "Cæsyra."

Page 8, line 65, note.

This note proceeds on the supposition that τοῦ πάππου means "the grandfather of *Phidippides*," Phidon and Phidonides being considered different forms of one and the same name. See Dindorf at v. 134. Yet τοῦ πάππου may with equal probability signify "the grandfather of *Strepsiades*," in which case Phidon would be the son of Phidonides, as in Thucydides i. 61, Callias is the son of Calliades. For "Persia" towards the close of the note should be read more strictly "Media."

Page 20, line 209.

ὥς.] Elmsley's interpretation of this word (given by Mitchell) is not altogether satisfactory, nor are the instances there quoted in all respects similar. A closer parallel would have been Sophocles, *Ajax* 39, where again I cannot agree with Wunder's interpretation. In both passages ὥς seems to signify "be assured

that," "believe that," *ισθι* or some such word being perhaps understood. In Acharnians 335 it signifies "being assured that," "in the belief that."

Page 30, line 322.

Hermann gives a remarkably ingenious theory on the composition of this line. He thinks it has arisen from a collection of glosses on the two preceding lines. Ad *φέρει* ascripserat aliquis, *ὡς οὐ καθορών*. scil. *φησὶ ταῦτα*. Ad *αὐται* *πλάγμαι*,—*παρὰ τὴν εἴσοδον*. Ad *τί τὸ χρέμα*,—*ἤδη νῦν ὡς μόλις ὀρών* vel *ἀθρών*. Such an interpolation might easily be conceived. For instance, the scholium on 1131 might well be foisted into the text,

τουτοὶ πρῶτον λαβὲ
τὸν θύλακον ὅστις ἐστὶ μεστὸς ἀλφίτων.

Page 49, line 531, note.

See also the prologues to "the Fox," and the "Every Man in his Humour," of Ben Jonson, where he says he scorns to employ the usual claptrap jests, but adopts "*deeds and LANGUAGE [ἔπη] such as Men do use, and persons such as Comedy would choose, &c.*" and compare this with the analogy between the Prologue of the English, and the Parabasis of the Greek drama, mentioned in the note on v. 500.

Page 102, line 1161.

κακουργούντ' οἷδ' ἔτι.] There is certainly a difficulty about these words, which has not been sufficiently cleared up. Bentley proposes to substitute for *οἷδ' ἔτι* the words *εἰ ποιεῖν* or *εὐνοεῖν*, but this is manifestly too great a departure from the reading of the MSS. Another emendation which I think I have somewhere seen, *αὐ παθεῖν*, is liable to the same objection. Whether any alteration is necessary, and whether, if so, *κακουργεῖν οὐδένα* is admissible, I leave to the judgment of others.

.

.

.

.

.

.

.

■

✓

1

4/10



